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REVIEW OF NEW BOOKS.

INSANITY.*

[A recent remarkable trial is only one added to the score of many, where the conflicting opinions of medical men, and especially of such as seem to be justly enough called "Mad Doctors," puzzle (if there be!) the common sense of the national. Whether we are all mad more or less, or only all foolish at times as we egotistically acknowledge, is a question not to be disturbed here; but we imagine (the imagination is not a reasoning faculty!) that some light must be thrown upon the point at issue by the following view of a very curious work. The philosophy and practical matter of the original are well worthy of regard; and we wish our scientific readers to believe, that there is much in the German author which we cannot touch upon.—Ed. L. G.]

Skizze einer allgemeinen Diagnostik der psychischen Krankheiten.—Sketch of a general Diagnosis of Mental Diseases. By J. B. Friedrich.

THIS is an excellent and most instructive work, and hitherto a desideratum in our literature. We possess masterly descriptions of individual forms of mental malady, but we have yet no clever general system of insanity. The author makes the earliest attempt. In the first place, he directs attention to the principal symptoms of mental diseases: 1. illusions of the senses; 2. insensibility to corporeal influences; 3. constipation and ravenous appetite; 4. irregular pulse; 5. superior muscular power; 6. increased sexuality; 7. a disposition to breed vermin, in spite of the utmost cleanliness; 8. the gestures and looks peculiar to the insane. To these, which are purely corporeal symptoms, are added others which belong to the soul and mind: 1. change of the moral character, hatred to persons formerly loved, the opposite extreme superseding chastity, a propensity to theft taking the place of rigid honesty, and rage that of gentleness; 2. defectiveness or irregularity of memory; 3. extraordinary associations of ideas, false acuteness which combines the most heterogeneous matters; 4. cunning and deception; 5. derangement of the thinking faculty, perversity of thought with otherwise correct views, skill to infuse sense into nonsense, astonishing eloquence, the art of extemporaneous versification; 6. timidity and unfounded fear, mistrust and secrecy, a disposition to raillery and malicious tricks; 7. a sense of right and wrong. It is one of the most remarkable traits in the insane, that, in spite of all their perversities, they always know whether they have conducted themselves properly or improperly towards their medical attendants and keepers. 8. Extraor-

dinary predilections or dislikes, connected with illusions of the senses. One of the most remarkable cases of this kind is the following: Esquirol mentions a lunatic who, whenever he heard the most exquisite music, flew into a violent passion, because all the tones seemed false to him. Gall states an instance bearing on this point. He possessed the skulls of two lunatics of Vienna, in which the organ of theft was developed in a high degree. These persons, before the derangement of their intellects, were the most honest creatures in the world, and did not begin stealing till they were confined in the madhouse. What are we to think of morality, and of our vaunted freedom of will, if a malformation of the brain, that is born with us, predestines us irrevocably to crime? Here man stands on the brink of a precipice, from which he cannot look without affright. But the instance here quoted also teaches that man, in his sound state, possesses the power to conquer an innate evil propensity; for this propensity did not manifest itself in the above-mentioned persons till they had ceased to be masters of their reason.

The doctor then proceeds to the mode of treatment and cure of lunatics, and throws out hints on those subjects which are well worthy of consideration, and for which the philanthropist will be the more thankful, inasmuch as the principles of humanity are far from being recognised in all the lunatic institutions of every country. In the first place the author desires that physicians and superintendents should make themselves acquainted with the cause of the disease, and then pay due regard to the present state of it. According to these, the patients require very different treatment; for it would be unreasonable, and only serve to aggravate the malady, were one general mode of proceeding to be adopted. In respect to the physician, the author urges that he should strive to gain the confidence of the patient by every sort of kindness and attention; that he should take every advantage of his lucid intervals, and keep a vigilant eye upon him when alone, lest he lead him upon a wrong scent, as maniacs are so fond of doing. But, especially, he insists on the importance of supplying the insane with suitable and sufficient food, since, according to all observation, the food has an essential influence upon their condition. These, however, are but external auxiliaries in the cure. With a view to the latter, it is indispensably necessary to investigate the disease closely in its prognosis, in its development, in its stages, in its crisis, and in its decline; for mental maladies, originating in physical abnormalities, pursue the very same course as physical diseases. When we have once discovered the seat of the disease in a physical malady, we may cure it by remedies which operate upon the body, the diseased organ. In numerous cases insanity has disappeared when the patient grew fat, when he lost blood either by the lancet or by hæmorrhage, or in consequence of perspiration and baths, cutaneous eruptions, fevers, ulcers, evacuations, &c. In

many cases, therefore, it may be possible to afford relief by similar means. When, again, the physician has to contend with mental diseases which seem to originate not merely in the body, but also in the soul, he has moral means at his command. A person afflicted with silent melancholy, being put into a violent passion, recovered his sanity of mind. Another, who was going to drown himself, fell in with robbers, defended himself against them, and returned home cured. Fright, sudden affections, vehement emotions, have in hundreds of cases operated the instantaneous removal of insanity.

The statistical documents with which the author always supports his doctrines, furnish highly interesting results. Thus, the raving mad are more frequently cured than the melancholy—in Bedlam in the proportion of 62 to 27: a proof that it is easier to moderate too great irritability than to animate insensibility. In the year 1789, Black found in Bedlam—insane from grief and misfortune 206, religion 90, love 74, jealousy 6, fright 51, study 15, pride 8, drunkenness 58, childbirth 79, constipation 10, hereditary complaints 115, contusions and broken bones 12, venereal disease 14, smallpox 7, repercussion of the itch and healed ulcers 5. From the year 1748 to 1820, the number of insane recorded in England was 32,744, of whom 12,254 were cured; from the year 1801 to 1813, there were admitted in France 4213, cured 1893; from the year 1798 to 1823, admitted in Würzburg 528, cured 292. The lists of the Berlin Charité exhibit, on an average, not more than 4 cures out of 15 cases. It appears, therefore, that the method of treatment pursued at Würzburg has proved most successful. It is to be regretted that we have not complete lists from all the principal hospitals for the insane, which would enable us to be more accurate in these details.

What Dr. Friedrich says upon natural organic defects or malformations, by which either madness, or remarkable moral faults, or extraordinary dispositions of mind, are occasioned, is extremely interesting. "Experience has shewn us that in criminals considerable defects have been found, as well in the position as in the structure of the heart. Nasse has taken the trouble to collect a number of cases of this kind. Amatus mentions a daring robber whose heart was found enveloped with hair: the same thing was observed by Benivenius and Muretus. Zakutus saw in the heart of a robber, executed upon the wheel, three stones of the size of peas, which together weighed one drachm. In a criminal, who was also broken upon the wheel, Regnier found, according to the statements of Cattier and Bartholin, the heart with the apex turned towards the right side, and the base to the left. The case mentioned by Mantel is probably the same which Regnier observed. Bartholin further relates that, in a robber executed in Norway, the heart was found with the apex cloven, which gave the two ventricles, even externally, the appearance of being separated from one another."

* In a popular publication like the *Literary Gazette*, intended for the reading of every age, sex, and class, it will be obvious that we must omit, in such papers as these, many details which are of primary importance to the professional and scientific. This is particularly the case in the present instance; and we are happy to announce to those unacquainted with the German language, that a translation of Dr. Friedrich's able work is likely to appear under proper auspices, both philological and medical.—Ed. L. G.

† We cannot help shuddering to learn, from the facts he has collected, that, in the Bicêtre at Paris, double the number of the insane died before than after the revolution, because the Constituent Assembly had the good sense and humanity, in fixing the allowance of provisions, to pay regard to the last-mentioned symptom, namely, the greater appetite of the patients.

other. Hoffmann describes the false position of the heart discovered in a female malefactor executed at Halle: the apex was turned to the right, and the base to the left. Frank found in a culprit who had committed a crime for which he ought to have suffered death, but escaped by flight, an enlargement of the heart, together with inflammation of that viscus and its vessels. Haller, and after him Hildebrand, make mention of criminals in whom the heart was found in a reversed position. Testa says, that he has more than once met with an induration of the heart, combined with a very bright crimson colour of that organ and a false pericardium covering its surface, in the bodies of criminals who had suffered death for their misdeeds. He also mentions, that in the body of a man named Soja, who, on account of the atrocity of his crimes, was abhorred by his own comrades, he found the heart of enormous size, extremely hard, and red throughout. Larrey saw, in the body of a galley-slave, the heart with the apex turned to the right side. Béclard and Cloquet relate a case of the discovery, in the body of a criminal, of two distinct tubes to the vena cava superior, which terminated apart from each other in the right auricle; and the larger of these, which received the left subclavian artery, the jugular arteries of the same side, the inferior thyroid vein, and several other branches, had such a direction, that the passage of the blood through it must have been thereby greatly impeded. There was also this further deviation, that the veins of the heart terminated in three distinct valveless orifices in the horizontal part of the larger of the two superior venæ cavae. In Moll the murderer, Ennemoser found the heart, which was disproportionately small, lying more to the left, of a flat, long, narrow form. The sides of the right half were thin, and the cavity of the ventricle was small; but the sides of the left ventricle were thick and muscular. These examples will suffice to prove the connexion of an abnormal state of the heart with crime; and the objection which might be urged, that these defects of the heart may have been the consequence of remorse, fear of death, and the like, is refuted by the fact, that most of them are such as, depending on the position and structure of the heart, must have existed from the birth of the individuals; and thus we may venture to conclude, from the cases of natural defects of the heart, that, in those with acquired defects, the deed was subsequent to the corporeal evil."

Of not less importance are malformations in the brain, in the lungs, in the abdomen, and more especially derangements of the sexual system. "The religious fanaticism of convents," says Buzorini, "was often blended with the grossest sensuality; the more they strove to avoid the latter, the deeper they sank into a medley compounded of that and religious feeling." The legends of the religious enthusiasts, and the trials of witches and possessed persons, furnish a multitude of such cases.

Severe child-births, cutaneous disorders (when they are repelled), fever, gout, hemorrhoidal diseases, and nervous complaints, not less frequently produce insanity. The same may be said of wounds. On this point it is very remarkable how injuries to certain organs in the brain occasion partial derangements of the understanding. Larrey makes mention of a man who, in consequence of a stab in the brain, forgot the substantives, but no other words. Another person, after a similar injury, forgot Latin and Greek, but nothing else of what he previously knew. The formation of the skull, in general, acts an important

part in every thing relating to the understanding. "The head of Lalande, the celebrated astronomer, was much higher on the right side than on the left."

With respect to age, the author remarks, that children very rarely become insane, because, as Lessing says, they have not yet any understanding to lose; but there are nevertheless insane children. Dr. Friedrich mentions several instances. Most derangements of the mind, however, occur either at, or soon after, the age of puberty. In reference to the fires which have recently happened in France, and in most of which young girls were concerned, we find a most curious collection of facts bearing on this subject, and ascribing the propensity to a predominant venosity,* and in the absence of the arterial blood from one place, and the congestion of the venous blood in another, especially in the region of the nerves of the eyes. In Cretins, whose depressed brain impedes the return of the venous blood, this fondness for fire manifests itself. In like manner it is observed that old animals, in which the arterial current to the head is weaker than in young ones, and especially old cats and dogs, will sometimes for hours together keep their eyes fixed on a light or fire, let it be ever so intense. So also the Negroes, in whom venosity predominates, can look without inconvenience at the sun. Lastly, it is worthy of remark, that new-born infants, who, it is well known, bring very dark blood into the world with them, are extremely fond of light, and can look for a long time intently at a strong blaze.

With respect to the sexes, the author further remarks, that in males raving madness, in females moody melancholy, is more prevalent; and that, when both suffer from fixed ideas, in the former derangements of the understanding, in the latter derangements of the imagination, are more common.

At the conclusion of this instructive work, Dr. Friedrich establishes, as one of the most important results, this position: that the principle of all mental diseases is but apparently to be sought in the mind itself, and really in the body, in deranged organisation. The writings of Nasse, Groos, Heinroth, and Jarke, have recently directed the public attention in Germany to the moral and judicial accountability of persons labouring under diseases of the mind. Jarke, professor of jurisprudence in Berlin, who would have done honour to the darkest ages of Roman law, is for converting mad-houses into criminal prisons, and has not hesitated, in a publication which may almost be called atrocious, to insist on the execution, in the most cruel manner, of an insane mother, who killed her children out of affection. Heinroth, the philosopher of Leipzig, has gone still further, and has declared that all diseases of the mind originate in guilt, consequently that every person so afflicted is, without further investigation, a fit object for punishment. Nasse and Groos, on the other hand, have espoused the principles of genuine humanity; and the work under consideration furnishes an additional proof that experience is on their side. The question is not about punishment for criminals, but cure for the diseased, and precautions to prevent their doing mischief. "Who can deny," says Dr. Friedrich, "that crimes, and particularly those which are so aptly characterised by the common saying, that 'people must be out of their senses to commit them;' crimes which remove man quite beyond

* These remarkable cases are especially such as we cannot enter upon.—*Ed. L. G.*

the sphere of humanity, and degrade him far below the brute; crimes which rend asunder all the bonds of nature, the strongest ties that bind man to his kind, and which nothing but blind insanity is capable of destroying—who can deny, I ask, that such crimes have their origin in corporeal diseases? Whoever will deny this cannot bring forward experience as a witness in his favour; for on this point experience has, if not wholly, at least in a great measure, saved the sacred honour of humanity. I have collected, in section iv., a great number of instances, proving that abnormalities have been found in the structure and position of the heart in the bodies of criminals; and no doubt many other interesting peculiarities in other organs might be discovered if the corpses of malefactors were always to be carefully examined. Gall's craniology, though in certain points it may appear somewhat strained and hypothetical, yet, taken upon the whole, furnishes valuable evidence in favour of what I have advanced. That offences of a less heinous kind, and other moral faults, frequently originate in corporeal diseases, is likewise proved by experience. I have already shewn that a disposition to sudden fits of passion is a frequent concomitant of diseases of the heart. Riolan relates that in Mary de Medicis, the mother of Louis XIII., so notorious for the vehemence of her passions, the heart was found of large size, with the apex turned towards the right side, and the pericardium was cartilaginous on the same side. The heart of Cardinal Mazarin was, according to Hoffmann, uncommonly large, and penetrated with a calcareous matter. A blow, whose temporal bone was depressed by a blow, and who was restored by the application of the trepan, manifested from that period an irresistible propensity to theft. Dr. Jenner related to Spurzheim a similar instance which had come under his observation, and in which a mechanical injury to the head had produced the like disposition; and Nasse had occasion to open the body of a female, who from her youth had been addicted to theft, and on account of repeated offences of this kind had been banished from the city, in whom, probably owing to an originally defective organisation, a considerable portion of the enlarged stomach was found in the spot which the heart usually occupies; while the heart, displaced by the stomach, lay in the upper part of the left thorax. Other instances of the sort might be cited.

"What positive jurisprudence may say to these opinions is perfectly indifferent to me. The worthy Grohmann has given us a psychology of criminals, which should be earnestly recommended to the careful study of those, who, grown rusty in their absolute forms, entertain a childish fear of that moment when new philanthropic views, which, on this point, can emanate only from the psychologist and physician, shall burst upon them, and who, in the feeling of age or of weakness, fancy they must perish in the fresh and impetuous stream of better times. Let these continue to sit quietly on the shore and lament that such judgments concerning crimes must make their positive law a dead letter. So the rights of humanity are gainers, no matter how soon such rights are done away with."

A Ramble of Six Thousand Miles through the United States of America. By S. A. Fernal, Esq. 8vo. pp. 360. London, 1832. Wilson. This title is well chosen, for the volume is desultory; but nevertheless it is, even after all we periodically read about America, an agreeable and entertaining narrative. There are

borrowed episodes with which we could dispense, though they are not unsuited to the reader who has not been (as we have) overladen with the American subject: but where Mr. Ferrall tells us what he did, saw, and heard, he is always a pleasant travelling companion. To shew this, and the spirit in which he has made his observations, apparently without prejudice or partiality, we shall select a few passages from his work; and if there are parts calculated to keep alive the demi-national, demi-literary feud which has been maintained between the Yankees and anti-Yankees of the press, we shall not mix in the quarrel; but, indeed, we do not think there is offence in it for either to take hold of. We commence with an Indian story.

"A circumstance (says the author) occurred a few days previous to my arrival, in the Seneca reserve, which may serve to illustrate the determined character of the Indian. There were three brothers (chiefs) dwelling in this reservation. 'Seneca John,' the eldest brother, was the principal chief of the tribe, and a man much esteemed by the white people. He died by poison. The chiefs in council having satisfactorily ascertained that his second brother 'Red-hand,' and a squaw, had poisoned him, decreed that Red-hand should be put to death. 'Black-snake,' the other brother, told the chiefs that if Red-hand must die, he himself would kill him, in order to prevent feuds arising in the tribe. Accordingly, in the evening he repaired to the hut of Red-hand, and after having sat in silence for some time, said, 'My best chiefs say you have killed my father's son; they say my brother must die.' Red-hand merely replied, 'They say so,' and continued to smoke. After about fifteen minutes' further silence, Black-snake said, pointing to the setting sun, 'When he appears above those trees'—moving his arm round to the opposite direction—'I come to kill you.' Red-hand nodded his head in the short significant style of the Indian, and said 'Good.' The next morning Black-snake came, followed by two chiefs, and having entered the hut, first put out the squaw; he then returned and stood before his brother, his eyes bent on the ground. Red-hand said calmly, 'Has my brother come that I may die?' 'It is so,' was the reply. 'Then,' exclaimed Red-hand, grasping his brother's left hand with his own right, and dashing the shawl from his head, 'strike sure!' In an instant the tomahawk was from the girdle of Black-snake and buried in the skull of the unfortunate man. He received several blows before he fell, uttering the exclamation 'Hugh,' each time. The Indians placed him on the grass to die, where the backwoodsman who told me the story saw him after the lapse of two hours, and life was not then extinct,—with such tenacity does it cling to the body of an Indian. The scalping-knife was at length passed across his throat, and thus ended the scene."

The condition of the remaining Indian tribes is represented to be one of great oppression; and the author warmly reclaims against the systematic cruelty with which they are persecuted and driven from the land of their fathers by the government of the United States.

"The Lenni Lenape, or Delawares, as they were called by the English, from the circumstance of their holding their great 'council-fire' on the banks of the Delaware river, were once the most powerful of the several tribes that spoke the Delaware tongue, and possessed an immense tract of country east of the Alleghany mountains. This unfortunate people had

been driven from place to place, until at last they were obliged to accept of an asylum from the Wyandot, whom they call their uncle; and now are forced to sell this, and go beyond the Mississippi. To a reflecting mind the scene was touching beyond description. Here was the sad remnant of a great nation, who, having been forced back from the original country of their fathers by successive acts of rapacity, are now compelled to enter into a compact which obliges them, half civilised as they are, to return to the forest. The case is this,—the white people, or rather Jackson and the southerners, say, that the Indians 'retard improvement'—precisely in the same sense that a brigand, when he robs a traveller, might say, that the traveller retarded improvement—that is, retarded his improvement, inasmuch as he had in his pocket what would improve the condition of the brigand. The Indians have cultivated farms and valuable tracts of land, and no doubt it will improve the condition of the whites to get possession of those farms and rich lands for one tenth of their saleable value. The profits that have accrued to the United States from the systematic plunder of the Indians are immense, and a great portion of the national debt has been liquidated by this dishonest means. The reserve of the Delawares contained nine square miles, or 5760 acres. For this it was agreed at the treaty that they should be paid 6000 dollars, and the value of the improvements, which I conceived to be a fair bargain. I was not then aware of the practice pursued by the government of making deductions, under various pretences, from the purchase-money, until the unfortunate Indian is left scarcely any thing in lieu of his lands, and says that 'the justice of the white man is not like the justice of the red man,' and that he cannot understand the honesty of his Christian brother. The following extract, taken from the *New York American*, will give some insight into the mode of dealing with the Indians.—'The last of the Ottawas. Maumee Bay, Ohio, Sept. 3, 1831. Mr. James B. Gardiner has concluded a very important treaty at Maumee Bay, in Michigan, for a cession of all the lands owned by the Ottawa Indians in Ohio, about 50,000 acres. It was attended with more labour and greater difficulties than any other treaty made in this state: it was the last foothold which that savage, warlike, and hostile tribe held in their ancient dominion. The conditions of this treaty are very similar to those treaties of Lewis-town and Wapahkenetta, with this exception, that the surplus avails of their lands, after deducting seventy cents per acre to indemnify the government, are to be appropriated for paying the debts of their nation, which amount to about 20,000 dollars. [Query, what are those debts? Could they be the amount of presents made them on former occasions?] The balance, if any, accrues to the tribe. Seventy thousand acres of land are granted to them west of the Mississippi. The Ottawas are the most depredating, drunken, and ferocious in Ohio. The reservations ceded by them are very valuable, and those on the Miami of the lake embrace some of the best mill privileges in the state.—'The Delawares were too few (being but fifty-one in number) to contend the matter, and therefore accepted of the proposed terms. At the conclusion of the conference, the commissioners told them that they should have a barrel of flour, with the beef that had been killed for the occasion, which was received with 'Yo-ha! Yo-ha!' They then said, laughing, 'that they hoped their father would allow them a little milk,' meaning whisky, which was

accordingly granted. They drank of this modern Lethe and forgot for a time their misfortunes. On the Osage fork of the Merri-mack river there are two settlements of the Delawares, to the neighbourhood of which these Indians intend to remove."

Again. "To talk of justice and honour would be idle and visionary, for these seem to have been thrown overboard at the very commencement of the contest; but I would ask the American people, is their conduct towards the Indians politic? Is it politic in America, in the face of civilised nations, to violate treaties? Is it politic in her to hold herself up to the world as faithless and unjust—as a nation which, in defiance of all moral obligation, will break her most sacred contracts, whenever it becomes no longer her interest to keep them, and she finds herself in a condition to do so with impunity? Is she not furnishing foreign statesmen with a ready and powerful argument in defence of their violating treaties with her? Can they not with justice say, America has manifested in her proceedings towards the Cherokee nation that she is faithless—that she keeps no treaties longer than it may be her interest to do so; and are we to make ourselves the dupes of such a power, and wait until she finds herself in a condition to deceive us? I could produce many arguments to illustrate the impolicy of this conduct; but as I intend confining myself to a mere sketch, I shall dwell but as short a time as may be consistent on the several facts connected with the case. That the aborigines have been cruelly treated, cannot be doubted. The very words of the message admit this; and the tone of feeling and conciliation which follows that admission, coupled as it is with the intended injustice expressed in other paragraphs, can be viewed in no other light than as a piece of political mockery. The message says, 'their present condition, contrasted with what they once were, makes a most powerful appeal to our sympathies. Our ancestors found them the uncontrolled possessors of these vast regions. By persuasion and force, they have been made to retire from river to river and from mountain to mountain, until some of the tribes have become extinct, and others have left but remnants to preserve for awhile their once terrible names.' Now the plan laid down by the president, in order to prevent, if possible, the total decay of the Indian people, is to send them beyond the Mississippi, and guarantee to them the possession of ample territory west of that river. How far this is likely to answer the purpose expressed, let us now examine. The Cherokees, by their intercourse with and proximity to the white people, have become half civilised; and how is it likely that their condition will be improved by driving them into the forests and barren prairies? That territory is at present the haunt of the Pawnees, the Osages, and other warlike nations, who live almost entirely by the chase, and are constantly waging war even with each other. As soon as the Cherokees and other half-civilised Indians appear, they will be regarded as common intruders, and be subject to the united attacks of these people. There are even old feuds existing among themselves, which, it is but too probable, may be renewed. Trappers and hunters, in large parties, yearly make incursions into the country beyond the boundaries of the United States, and, in defiance of the Indians, kill the beaver and the buffalo—the latter merely for the tongue and skin, leaving the carcass to rot upon the ground. Thus is this unfortunate race robbed of their means of subsistence. Moreover, what guarantee can

the Indians have that the United States will keep faith for the future, when it is admitted that they have not done so in times past? How can they be sure that they may not further be driven from river to river, and from mountain to mountain, until they reach the shores of the Pacific; and who can tell but that then it may be found expedient to drive them into the ocean? The policy of the United States government is evidently to get the Indians to exterminate each other. Its whole proceedings, from the time this question was first agitated to the present, but too clearly indicate this intention; and if we wanted proof that the executive government of the United States would act on so barbarous and inhuman a policy, we need only refer to the allocation of the Cherokees, who exchanged lands in Tennessee for lands west of the Mississippi, pursuant to the treaty of 1819. It was well known that a deadly enmity existed between the Osages and Cherokees, and that any proximity of the two people would inevitably lead to fatal results; yet, with this knowledge, the executive government placed those Cherokees in the country lying between the Arkansas and Red rivers, immediately joining the territory of the Osages. It is unnecessary to state that the result was as anticipated—they daily committed outrages upon the persons and properties of each other, and the death of many warriors on both sides ensued. The sympathy expressed in that part of the message relating to the Indians, if expressed with sincerity, would do much honour to the feelings that dictated it; but when we come to examine the facts, and investigate the implied allegations, we shall find that they are most gratuitous; and, consequently, that the regret of the president at the probable fate of the Indian, should he remain east of the Mississippi, is grossly hypocritical. He says, 'surrounded by the whites, with their arts of civilisation, which by destroying the resources of the savage, doom him to weakness and decay—the fate of the Mohegan, the Narragansett, and the Delaware, is fast overtaking the Choctaw, the Cherokee, and the Creek. That this fate surely awaits them, if they remain within the limits of the States, does not admit of a doubt. Humanity and national honour demand that every effort should be made to avert so great a calamity.' From what facts the president has drawn these conclusions does not appear. Neither the statements of the Cherokees, nor of the Indian agents, nor the report of the secretary of war, furnish any such information; on the contrary, with the exception of one or two agents at Washington, all give the most flattering accounts of advancement in civilisation."

But we must leave this Indian question, certainly one which excites a strong sympathy; and turn to some of Mr. Ferrall's notices of the citizens of the U. S. themselves. In Marion, a town in Ohio, he tells us:

"I here saw gazetted three divorces, all of which had been granted on the applications of the wives. One on the ground of the husband's absenting himself for one year; another on account of a blow having been given; and the third for general neglect. There are few instances of a woman's being refused a divorce in the western country, as dislike is very generally, and very rationally, supposed to constitute a sufficient reason for granting the ladies their freedom."

In Cincinnati, he says—

"At Lebanon there is a large community of the shaking Quakers. They have establishments also in Mason county, and at Covington, in Kentucky: their tenets are strictly Scrip-

tural. They contend, that confessing their sins to one another is necessary to a state of perfection; that the church of Christ ought to have all things in common; that none of the members of this church ought to cohabit, but be literally virgins; and that to dance and be merry is their duty, which part of their doctrines they take from the thirty-first chapter of Jeremiah. Their ceremonies are as follow:—the men sit on the left hand, squatting on the floor, with their knees up, and their hands clasped round them. Opposite, in the same posture, sit the women, whose appearance is most cadaverous and sepulchral, dressed in the Quaker costume. After sitting for some time in this hatching position, they all rise and sing a canting sort of hymn, during which the women keep time by elevating themselves on their toes. After the singing has ceased, a discourse is delivered by one of the elders, which being ended, the men pull off their coats and waistcoats. All being prepared, one of the brethren steps forward to the centre of the room, and, in a loud voice, gives out a tune, beating time with his foot, and singing *lal lal la, lal lal la, &c.*, being joined by the whole group, all jumping as high as possible, clapping their hands, and at intervals twirling round, but making rather ungraceful *pirouettes*: this exercise they continue until they are completely exhausted. In their ceremonials they much resemble the howling dervishes of the Moslems, whom they far surpass in fanaticism."

Of Mr. Owen's late settlement at Harmony the account is by no means favourable; and it seems our worthy philanthropist is in very bad odour with those he left behind him, some calling him fool, and some much worse. Mr. F. however notices that—

"Harmony must have been certainly a desirable residence when it was the abode of the many literary and scientific characters who composed a part of that short-lived community. A few of these still linger here, and may be seen stalking through the streets of Harmony, like Marius among the ruins of Carthage, deploring the moral desolation that now reigns in this once happy place. Le Seur, the naturalist, and fellow-traveller of Peron in his voyage to the austral regions, is still here. The suavity of manners, and the scientific acquirements of this gentleman, command the friendship and esteem of all those who have the pleasure of his acquaintance. He has a large collection of specimens connected with natural history, which the western parts of this country yield in abundance. The advantages presented here for the indulgence of retired habits, form at present the only attractions sufficient to induce him to live out of *la belle France*. Mr. Thomas Say, of Philadelphia, who accompanied Major Long on his expedition to the Rocky Mountains, also resides here. He, too, is a recluse, and is now preparing a work on his favourite subject, natural history. His garden contains a tolerable collection of Mexican and other exotic plants."

"Some of Mr. Owen's friends in London say, that every thing went on well at Harmony until he gave up the management—that is, that he governed the community for the first few weeks, the short period of its prosperity, and that it declined only from the time of his ceding the dictatorship. Now Mr. Owen himself says, that he only interfered when he observed they were going wrong,—implying that he did not interfere in the commencement, but did so subsequently. These are contradictions which would require a good deal of mystification to reconcile in appearance. All the com-

municants whom I met in America, although they differed on almost every other point, yet agreed on this,—that Mr. Owen interfered from first to last during his stay at Harmony, and that at the time when he first quitted it nothing but discord prevailed. Very little experience of a residence in the back-woods convinced Mr. Owen that he was not in the situation most consonant with his feelings. He had been, when in Europe, surrounded by people who regarded him as an oracle, and received his *ipse dixit* as a sufficient solution for every difficulty. His situation at Harmony was very different; for most of the persons who came there had been accustomed to exercise their judgment in matters of practice, and this Mr. Owen is said not to have been able to endure. He would either evade or refuse answering direct questions, which naturally made men so accustomed to independence as the Americans are indignant. The usual answer he gave to any presuming disciple who ventured to request an explanation, was, that 'his young friend' was in a total state of ignorance, and that he should therefore attend the lectures more constantly for the future. There is this peculiarity respecting the philosophy propounded by Mr. Owen, which is, that after a pupil has been attending his lectures for eighteen months, he (Mr. Owen) declares that the said pupil knows nothing at all about his system. This certainly argues a defect either in matter or manner. His followers appear not to be aware of the fact, that Mr. Owen has not originated a single new idea in his whole book, but has simply put forward the notions of Rousseau, Voltaire, Condorcet, Plato, Sir Thomas More, &c., in other language. His merit consists in this, and no small merit it is, that he has collated the ideas of these philosophers—arranged them in a tangible shape, and has devoted time and money to assist their dissemination."

The following is something in Mrs. Trollope's manner. But, after all, the pith of these matters lies more in the names or titles given to the parties than in the degraded state of the people. Call some of our lower orders counsellors, majors, judges, and colonels,—and you will have similar pictures of brutality.

"One day while getting our horse fed at a tavern in Indiana, the following conversation took place between the persons there assembled. We were sitting at the door, surrounded by captains, lawyers, and squires, when one of the gentlemen demanded of another if there had not been a 'gouging scrape' at the 'colonel's tavern' the evening before. He replied in the affirmative; and after having related the cause of quarrel, and said that the lie had been given, he continued, 'the judge knocked the major right over, and jumped on to him in double-quick time—they had it rough and tumble for about ten minutes—Lord J—s Alm—y!—as pretty a scrape as ever you see'd—the judge is a wonderfully lovely fellow.' Then followed a description of the divers punishments inflicted by the combatants on each other—the major had his eye nearly 'gouged' out, and the judge his chin almost bitten off. During the recital, the whole party was convulsed with laughter—in which we joined most heartily."

The great blot on the Union, however, is the perpetuation of slavery, and slavery of the worst kind, to which we will give our attention in a continuation of this review next Saturday.

Whistle-binkie; a Collection of Comic and Sentimental Songs, chiefly Original, &c. 32mo. pp. 128. Glasgow, 1832, Robertson; Edinburgh, Oliver and Boyd.

THIS is a little Scots song-book, which posseth some mediocrity; but as it also betrays some originality, we will do our duty to the South by giving it a turn. And, first, of the name, *Whistle-binkie*, in the definition of which it seems Dr. Jamieson's Dictionary is incorrect—i. e. "*Whistle-binkie*, one who attends a penny wedding, but without paying any thing, and therefore has no right to take any share of the entertainment; a mere spectator, who is, as it were, left to sit on a bench by himself, and who, if he pleases, may whistle for his own amusement." But *vice versa* says our lyricist:—"According to the most painstaking among our etymologists, the name was first conferred upon one who, in his attendance upon weddings and other convivial occasions, rendered himself so agreeable to the company by his skill in whistling, that he was allowed to sit at the *bink*, or board, and partake of the good things free of all expense; an honour, in the early ages of our history, which was only conferred on the highest degree of merit. In process of time, the cognomen of *whistle-binkie*, which arose in a rude age, came to be applied to men whose intellectual powers were either put forth in whistling, singing, story-telling, or any other source of amusement that caught the fancy and received the encouragement of their fellow-men, while engaged in their convivial orgies. Like the first family of mankind, the *whistle-binkies* had their origin in the East; and, did our limits permit, we could prove their existence almost coeval with the formation of society: we shall, however, in the mean time content ourselves with claiming no higher antiquity for them than 'King David, o' poetic brief,' who, it is well known, acted the part of a *whistle-binkie*, when, with the melody of his harp, he soothed to rest the troubled spirit of his predecessor, and was rewarded accordingly. Let this latter circumstance be kept in view; for we consider it essential towards constituting a man a *whistle-binkie*, that he receives a douceur of some kind or another for the pleasure which his talents have afforded the company. In the present times the profession is divided into so many castes, that we find it no easy task to assign them their proper places. In our endeavour to effect this, however, we shall begin with the sons of the 'sock and buskin,' with the celebrated Mr. Mathews at their head, whom we take to be the most renowned *whistle-binkie* of the age. In the next rank to the votaries of Thespis, we would place all professional singers who appear at public dinners, and receive the run of their teeth, and a per contra *mair attour* for their attendance. After them, comes a class of a more modest description, to whom a dinner-ticket is considered a remuneration sufficiently liberal, and whose powers of song, like the captive tenantry of the grove, is poured forth for the slender consideration of seed and water. Though in these three classes may be comprised a great proportion of those who are justly entitled to belong to the fraternity of *whistle-binkies*, yet there are fractions of the great body politic which we cannot properly assign to any of the above castes; some of these we would arrange under the head of amateur *whistle-binkies*: this description, though not so numerous, perhaps, as any of the others, are much inclined to consider themselves superior in point of personal respecta-

bility to any we have mentioned: this, however, is a point which does not lie with us to decide; suffice it to say, that an amateur *whistle-binkie* is one whose acquaintance is courted on account of his possessing the talents we have described, and whose time is occupied in fulfilling an eternal round of dinner and tea-party engagements,—not that his entertainers have any personal regard for his character, but merely because they can make him a useful auxiliary in amusing their friends. Those men who relish this mark of distinction can easily be known by their perpetual attempts to divert, and the delectable expression of conviviality which is ever and anon lighting up their countenances, where may be seen, traced in the legible hand of joyous dame Nature herself, 'Dinner, tea, or supper parties, attended in town or country, on the shortest notice.' There is also another description of the same genus, which may be called hooded *whistle-binkies*: these gents are invited out for the same purpose as the former; but perhaps from the delicate management of their host, or the obtuseness of their own perceptions, they are prevented from discovering that they are present for a motive. Men of this kind, if their time or inclination do not permit them to rank as *whistle-binkies*, ought, as soon as they are aware of the circumstance, which cannot be long concealed, to act on the *shy*. They can very well be spared; for the world abounds in *whistle-binkies*, though perhaps not exactly in the same walk. All lions, in our opinion, whether they belong to science, literature, or the arts, if they accept an invitation for the purpose of allowing themselves to be stirred up with the long-pole, and shewn off for the amusement or gratification of old ladies, young ladies, little masters and misses, come under the denomination we have so often referred to. Even the clergyman who attends a public dinner, and says grace as an equivalent for his ticket, may be considered (with reverence be it spoken) as coming under the designation of a respectable, well-disposed, time-serving *whistle-binkie*."

When people are disappointed of their *whistle-binkies*, the songs here collected are offered, in order that they may be their own entertainers. If in the way of sentiment, they may sigh forth the following sweet song by Motherwell:—

"The Parting.

Oh! it is thus we part,
And thus we say farewell,
As if in neither heart
Affection e'er did dwell?
And is it thus we sunder,
Without or sigh or tear,
As if it were a wonder
We e'er held other dear?
We part upon the spot,
With cold and clouded brow,
Where first it was our lot
To breathe the love's fondest vow!
The vow both then did tender
Within this hollow'd shade—
That vow we now surrender:
Heart-bankrupts both are made!
Thy hand is cold as mine,
As lustreless thine eye;
Thy bosom gives no sign
That it could ever sigh!
Well, well! adieu's soon spoken,
'Tis but a parting phrase—
Yet sad, I fear heart-broken,
We'll live our after-days!
Thine eye no tear will shed—
Mine is as proudly dry;
But many an aching head
Is ours before we die!
From pride we both can borrow—
To part we both may dare—
But the heart-break of to-morrow
Nor you nor I can bear!"

Should humour be the vein, an account of a Highlandman's exploits on the 12th of August,

when sporting begins in the North, may raise a laugh. We copy the ballad, being most appropriate to the date of our No.; but we fear it will be a sore trial to be understood on this side of the Tweed.

"The Twa' o' August.

She'll ta'en ta gun upon her shoulder,
A pack o' lead upon the tother,
An' she'll had her horn weel fill wi' pouter,
Upon the Twa' o' August.
For, oh but she's fond o' shooting,
Fond, fond, fond o' shooting;
Oh but she's fond o' shooting,
Upon the Twa' o' August.
Twa ponny tog rin at her heel,
An' oh tey'll snock the purd out weel,
She'll no be fear for man nor deil,
Upon the Twa' o' August.
For, oh but, &c.
Ta first tey'll call'd her Cailach Mohr,
Ta noter's name was Pruech Vohr,
An' troth tey'll raist a ponny splore,
Upo' the Twa' o' August.
For, oh but, &c.
Wi' pouter tan, she'll sharge ta gun,
An' tan she'll ran't in lead a pun,
Tan threwn't her gun the shouter on,
Upon the Twa' o' August.
For, oh but, &c.
She'll gaug't a bit an' rise ta purd,
Another tan, an' tan a third;
But aye to shot, she maist turn't fear'd,
Upon the Twa' o' August.
For, oh but, &c.
She'll teuch't ta gun up ta her shoulder,
But whether ta fright, or n'else the pouter,
But doon she'll drap't, an' maist was smother,
Upon the Twa' o' August.
For, oh but, &c.
She'll fa't back on a muckle stane,
An' roar't a grunt, an' tan a grane,
An' she'll thocht her back had lost ta bane,
Upon the Twa' o' August.
For, oh but, &c.
Poor Pruech Vohr, he was nockt plin,
An' aff his head was blaw the skin;
He'll you'll't a squeel, an' aff he'll rin,
Upon the Twa' o' August.
For, oh but, &c.
She ne'er will go a-shooting more,
To kill ta purd, an' tata what for;
Ta peoples say, ta plum was sour,
Upon the Twa' o' August.
For, oh but she's tire o' shooting,
Tire, tire, tire o' shooting;
For she'll shot her tog, an' jame herel,
Upon the Twa' o' August."

There is yet a more humorous touch in the following, which resembles the old sub-acid drollery of the Scotch muses.

"The Gudeman's Prophecy.

The win' blew loud on our lum-head,
About auld Hallowe'en;
Quo' our gudewife tae our gudeman,
'What may this tempest mean?'
The gudeman shook his head, an' sich'd,
Quo' he, 'tween you and me,
I fear we'll hae some bluidy wark,
And that ye'll live tae see.
For just before the Shirra Muir,
We had sic thuds o' win',
An' mony a bonny bulk lay cauld,
Before that year was dune.
'Hoot, foot! gudeman, ye're haverin' noo,
An' talkin' like a fule;
Ye ken we've aye sic thuds o' win',
'Bout Candlemas or Yule.
'I'll no be ca'd a fule,' quo' he,
'By ony worthless she,
My bodin it sall stan' the test,
An' that belyve ye'll see.
'Tae ca' your wife a worthless she,
Shows just ye're scant o' wit,
But if ye'll speak that word again,
I'll brain you whar ye sit.'
Now up gat he, and up gat she,
An' till't fell teeth an' nail,
While frae the haddets o' them baith,
The bluid cam down like hail.
Our Gutchyre now spak frae the nulk,
A mairic man was he,
'Sit down, sit down, ye senseless fook,
An' let sic tullseing be.
An' gudewife learn an' no despise
The word o' prophecy,
For 'bluidy wark' this nicht has been,
And that ye've lived tae see,

I could hae seen wi' hauf an e'e,
The prophecy was sure,
For siccan words 'tween married fouks,
Bring on a 'Shirra Muir.'

An' noo I hope ilk wedded pair,
A moral here may fin',
An' mind, though tempest rage without,
A calm sough keep within.
Amen.

Boucher's Glossary of Archaic and Provincial Words.

[Second Notice: Conclusion.]

OUR arrangements for several weeks past have obliged us to leave our review of this work where we broke off in the midst of quotation; but we resume it with pleasure, convinced that we shall interest all our readers by a few further illustrations of so very valuable a design.

"Apple of the Eye.—The pupil; the point, or spot, of vision in the eye.

He was no shepherd, cry'd the curate, but a complete courtier: keep him as the apple of thine eye.

Shelton's Don Quixote, p. 25.
He was my husband, brave Thrasimachus,
More dear to me than the apple of mine eye.

Locutus, v. 2.
— who esteemed it the apple of his eye, &c.
Morgan's Literary, p. 25.

— He kept him as the apple of his eye.
Deut. xxxii. 10.

In the Vulgate it is, 'quasi pupillam oculi sui,' but in the Germ. *aug-äufel*; and in the Dutch, *oogen-appel*.—The application of this word to the organ of vision is so little like its general acceptation, that it certainly merits some investigation. Some have thought it a diversified, or corrupt, pronunciation of *pupil*, formed of *pupa*, denoting what is sometimes called the *baby in the eye*; and which will be further inquired into under the word *Babby*. But this does not appear to be a very natural and plausible conjecture. What, then, is the primary meaning of *apple*; which we find may, without violence, be applied equally to a well-known fruit, and to the ball of the eye? *Apple*, *abel*, *afel*, is common to the Saxon, Belgic, Danish, and other northern languages (to which might have been added the Welsh *afal*, and the Irish or Gaelic *ubhal*, or *abhal*; and *apel*, which, according to Procopius, is in use in the Tauric Chersonese, and signifies an *apple*); and, by universal consent, has been appropriated to particularise the forbidden fruit. *אָבֶל*, *abel*, or, as it is sometimes softened in pronunciation, *avel*, signifies sorrow, mourning, woe. And it is agreeable to the figurativeness of that language to transfer the word to this fruit, and also to *evil*. See Burn and Nicholson's *History of Westmorland and Cumberland*, i. 309. And it is further worthy of remark that, like the Lat. *malum*, which signifies both *evil* and *apple*, *aball* in the Welsh hardly differs, either in sound or sense, from the Heb. *אָבֶל*, *abel*, but denotes want, defect, failing, need, scarcity, ruin; and *aballus*, is to fail, to perish. In the Germ. *übel* is the same as our *evil*; both from the Heb. *אָבֶל*, *avel*, the guilt, or penalty of *evil*; and rendered by the LXX. *ἀδικία*, *adikia*. Yet the term possibly may be formed of northern elements; and have regard only to the roundness of the fruit to which it is applied; being a compound of a intensive, and *bal* or *boll*, round; and it is worthy of notice, that it is applied not only to *apples*, properly so called, which are not always round, but to other fruits which, like *apples*, have a tendency to roundness, such as *erd apple*, *pommes de terre*, or potatoes; *eich-appel*, *acorus*; our own English *potatoe-apples*, the seed of the potato; *love-apples*, &c. In the Germ., *a*, which adds to the force and signification of the word with which it is joined, and *bal*, *evil*, forms also *abel*; and so comes up,

exactly, to the Lat. *malum*, signifying both an *apple*, and *evil*."

Aroint is very happily explained.

"*Aroint*.—An interjection, which in the days of superstition was probably the established formula for exorcising witches; being to be met with, in print, as far as I know, only in Shakespear; who uses it twice, as equivalent to away, begone, vanish, avaunt.

A sailor's wife had chestnuts in her lap,
And mouncht, and mouncht, and mouncht:
—Give me, quoth I.

Aroint thee, witch! the rump-fed ronyon cries.

Macbeth, l. 3.

This, it will be observed, is related by a witch to witches, as having been said to herself by a person extremely likely to be well acquainted with all the prevailing superstitious notions of her age.

Saint Withold footed thrice the wold;—(or rather, the wotes, provincial for wolds.)

He met the night-mare, and her nine-fold;—(rather, nine foals, also provincial for foals.)

Bid her alight

And her troth plight,

And aroint thee, witch, aroint thee!

King Lear, iii. 4.

This also is, professedly, a formal popular night-spell, or charm, against the ephialtes, or night-mare; and appears to have been founded on some story taken from the legend of St. Withold. The first four lines are particular, and applied only to the case of the incubus; but the last line appears to be general, and such as was probably resorted to in all cases of magical incantation, but especially in witchcraft. The word is still in common use in Cheshire; and what is remarkable is, that, according to Ray, it is still coupled with a witch, as '*rynt* you, witch, quoth Besse Locket to her mother,' which is given as a Cheshire proverb; but which, as the term sounded in my ears when I once heard it pronounced, I should not have hesitated to spell *aroint*. I have also seen it spelled, and by a Cheshire man of good information, *runt*: nor is it at all unlikely that it is the same exclamation which in Lancashire is pronounced and spelled *areant*, as equivalent to *get out*, or *away with thee*. But it is most common in the middle parts of Cheshire; and there used, chiefly by milk-maids, when milking. When a cow happens to stand improperly, in a dirty place, or with one of her sides so near a wall, a fence, a tree, or another cow, that the milker cannot readily come at the udder, or to her neck, to tie her up in her boose, or stall,—in such cases, the milk-maid, whilst she pushes the animal to a more convenient place, seldom fails to exclaim, '*Aroint* thee, lovey (or bonny), *aroint* thee:' using a coarser and harsher epithet, should the cow not move at the first bidding. Dr. Johnson refers *aroint* to *avaunt*; and *avaunt*, even when it denotes rejection, or driving away, to the Fr. *avant*, which it resembles only in form and sound; for *avant*, in all its modes of application, however diversified, always has some reference to its theme, the Lat. *ante*, or *antea*, which the Eng. *avaunt* never has. [The word has not presented itself in any other place, except in a print in *Hearn's Eclypsa Varia*, 1737, representing what was called by our ancestors, the *Harroving of Hell*. On a label issuing from the mouth of Satan are the words, 'Out, out, *aroint*,' or perhaps '*arout*,' for it has been read both ways. See the Notes of Johnson, and his corrector Steevens, on the passage in *Macbeth*: *Boswell's Malone*, xi. 28.—J. H.] It appears to me not improbable that *aroint* may have some connexion with the words *rogne* Fr., *rogna* It., which signify scab, leprosy, scurvy; disorders very common and inveterate in this country in ancient

times. The word *ronyon* in the first quotation is probably referable to the same source. If this conjecture be well founded, the malediction '*Aroint* thee,' is equivalent to 'the plague take thee,' or to a more modern anathema. The phrases '*scurvy fellow*,' '*scurvy trick*,' are still in use."

Askew deserves extract.

"*Askew*.—Obliquely, aside, sideways.

For when you mildly look with lovely hue,

Then is my soul with life and love inclined:

But when ye loure, or look on me *askew*,

Then do I die.

Spenser.

Screw your face at one side thus, and protest; let her leer, and look *askew*, and hide her teeth with her fan, when she laughs a fit, to bring her into more matter, that's nothing: you must talk forward (though it be without sense, so it be without blushing), 'tis most court-like and well.—Ben Jonson, l. 229. Every Man out of his Humour.

Dr. Johnson does not seem to have been fortunate in illustrating this word, either by his definition of it, or by his etymology; for he defines it to be turning aside with contempt, a sense which it very rarely bears; and he refers it to a *skew*, without saying, in its place, what *skew* is, or whence it comes; and without considering that *skew* and *askew* are, in fact, the same words, differing only as *shame* and *ashame* do. *Askew* is also nearly the same word as *eschew*, which is *askew*, with no other difference than the common one of the *k* being sounded soft; as *skew*, just in the same way, is now oftener pronounced *shy*. *Skittish* and *askance* seem also to be nearly connected, if not quite of the same family. Its true theme is the German *scheuen*, *vilare*, *fugere*, *declinare*, as *schew pferdt* is a skittish horse; and in some such form it is found in most of the languages of Europe. For I more than suspect that *reunian*, whence our *shun*, is of the same family. In using the syllables *shoo*, *shoo*, now used only to drive away poultry, we do no more than soften, *more Australi*, the word *skew*, or *askew*. [Ellis suggests, that it may perhaps be from the word *Askof*.—S.]

With this we would conclude but for "Auld Nick," whereby hangs a tail. In speaking of this *sainted* Worthly, we have a curious passage from a MS. collection of semi-Saxon homilies, which proves that even as early as the time of Richard I. or John, his satanic majesty was styled "the old devil;" and regarding the origin of the name of Nick, Mr. Boucher proceeds to inform us that—

"Whatever may be the opinion entertained of Saint Nicholas, there is almost positive evidence that this 'Monarch of the North,' as Shakespear, in allusion to a passage in Isaiah, calls Satan (see l. Henry IV. v.), owes this his name of *Nick* or *Auld Nick*, solely to Northern mythology. 'Old Nick,' says Sir William Temple (see his Essay on Poetry, Works, iii. 418), 'was a sprite that came to strangle people who fell into the water.' This sprite was a sort of water-deity, who was supposed to reside in lakes and rivers; having been deified, as Wachter observes, not for any benefits which he conferred, or was supposed to confer on mankind, but for the evil that he did. Of all that were drowned in swimming, or in any way perished by water, he got the blame. In the Germ. he is called *nicks*, or *seasser nix*; in Swed. *necken*; in Dan. *nicken* and *noeken*; and in Icelandic, *nikur*. The people in all these countries imagined, that, like Neptune, he had some sort of empire in the sea, as well as in lakes and rivers; being actually in the *Edda* (see Mallet's Northern Antiquities, ii. 9) called *nikuder*; and they say that he had been seen by some persons, who were in danger of perishing by him, in the

form and figure of a huge sea-monster, with a human head, very exactly resembling that which is delineated as a real monster, at the end of a treatise on the *Episcopus Puerorum*, in the Works of the Rev. and learned Mr. John Gregorie. Sammes, in his *Britannia Antiq.* p. 450, takes notice of a water-deity, called *nocca*; and observes, that it was not unusual to say of one who had been drowned, '*nicken hath sucked him*;' it having been supposed that this water-god sucked out the souls of such as were drowned. See much more respecting all these points in *Olaus Wormius*; *Mon. Dan.* lib. i. p. 17; *Keyser's Antiquitates Septentrionales*, p. 270; *Histoire de Danemarck*, par M. P. H. Mallet, vol. ii. p. 134; and *Bishop Percy's Northern Antiquities* (a translation of the foregoing), ii. 75; and *Histoire de Languedoc*, p. 515. Nicholas, moreover, if we may credit *Rabelais*, liv. iv. cap. xix. tom. iv. p. 89, was regarded, if not as a deity, yet as a saint, who had some influence over the waters. And, accordingly, it is to Saint Nicholas that Panurge so earnestly applies in the storm, when he thought himself in danger of drowning. [Instances of the mention of sea-monsters, under the name of *Nickers*, are not very common in our early literature, but are to be met with in *Beowulf* and *Layamon*. It is unnecessary to make any apology for the insertion of some of those instances in this place, more especially as in the only edition which we have of the first of those poems, the text is so miserably corrupt as to render the detection of the word in question a matter of some difficulty; and the second exists, as yet, only in manuscript.]

Wyrd oft nereth
Unfægne eorl
Thonne his ellen theah.
Hwætere me gesealde
That ic mid sweorðe ofsoh
Nicasas nigene.

Beowulf, p. 45, collected with MS. Cott.,
Vitell. A. xv.

Destiny oft helpeth
An unfated man,
When his courage prospers.
But yet [destiny] permitted me
That I, with sword, slew
Nine *Nickers*.

Thorkekin disguises the allusion most completely, in the printed copy, by reading the last line thus,

Nicasas ni ge ne

which he translates

Nonne ego? minime tu hercule!

Nor is the description given by Layamon, of a Lake in Scotland, inferior in curiosity.

That is a seoluth mere
Iset a middel erde
Mid feune and mid raode
Mid watere swiðe brade
Mid fisevand mid feogelen
Mid uniele thingen
That water is unimete brade
Nikere ther bathieth inne.
Ther is alene plog
In atieliche pole.

MS. Cott., Collig. A. ix. f. 125 b.

That is a strange lake
Set in middle-earth,
With mud and with reeds,
With water very broad,
With fish and with fowls,
With foul things,
That water is immeasurably broad,
Nickers bathe therein.
There is sport of elves,
In [that] filthy pool.

This word continued in use in England until a comparatively late period; the last instance which I have noticed of it is in that curious compilation, the *Promptuarium Parvorum*, formed about the middle of the 15th century, and printed by Pynson in 1499. In it we find '*Nykir*' translated by '*Syrene*.'—S.]

Latin glossarists have rarely, if ever, adverted to it; yet there seems to be sufficient ground for at least supposing that the Lat. words *nes* and *neco*, (though, like *necesse*, ultimately from the Heb. נָסַח, to smite or strike, and to smite mortally, or to kill,) had occasionally some view or reference to the Northern terms now under consideration; for *neco* is undoubtedly often used by good Latin writers to express the killing or destroying by water.

Auferri jubet parvos et in amne *necari*

occurs in Ovid's *Fasti*. In the Latin of the middle ages it clearly bears this sense: '*Quidam juvenis de Fuissimo mortuus fuit, necatus scilicet in Rhodanum, casu fortuito.*' See *Du Cange*, sub voce *Necare*; and '*alios occidit, alios necavit in flumine.*' See *Wachter*, sub voce *Nicks*. The Ital. *annegare*, and the Fr. *noyer*, both of them formed from the Lat. *neco*, and both signifying to drown, are no doubt from the same Northern source. And, were the word *necabit*, in the following passage from Horace, instead of *will kill*, rendered *will put into the water, or will drench, or drown*, the translation, I apprehend, would not only be more apposite, but more faithful to the original.

Caesus, medicusne levārit
Ægrum, ex præcipiti, mater dolira *necabit*
In gelidā fixum ripā, febrimque reduct.

Lib. ii. sat. iii. l. 208.

And as the Latins do not appear to have been aware of the origin of their *nes* and *neco*, so neither do the Greeks appear to have had a correct notion whence they had got their *νίκος* and *νικη*; the latter of which is the same as the former, with no other difference than that it is spelled according to the dialect of the Æolians. It is true, neither the Greeks nor Latins apply the term exclusively to persons who had died a watery death. Yet we have just seen it so used by a Latin writer of the highest eminence; and the following instances shew that it was sometimes so used by the Greeks. Homer, speaking of the river Xanthus being choked up by a multitude of dead bodies, calls them *νικη* and *νικη*. See *Il.* xxi. ll. 210, 235, 325. It is necessary further to observe this only, that the phrase *Auld Nick*, or *Old Nick*, is not in general applied to the Evil One in any very serious sense; but as we commonly speak of subordinate demons or elves, who are supposed to be only playfully mischievous. Neither do we find the term to have made any great progress in our language, and, like some other terms, to be in extensive use, either literally or metaphorically. The familiar term, to *nick*, meaning to outwit and impose upon, originally belonged to the *nick* we are considering; as, notwithstanding it implies the deceiving and even cheating another, it also implies its being done with dexterity, art, and skill. A particular throw at hazard, by which the caster wins, is called a *nick*. A *nick name*, I conceive, at first meant an ill name, (nomen *iniquum*; Fr. nom de *niq*; It. *niq*.) given to a person supposed to possess some of the bad qualities of the devil. Those, however, who are not satisfied with this explanation of the term, will not be more gratified by referring to Skinner, who says that a *nick name* means no name, a name of no meaning; from *nicht*, Germ. *not*; (we usually find that *nick names* are very significant; he might full as reasonably have referred the etymology of the word *nick* to the Lat. *negum*, which has at least furnished a punning distich on a person of the name of *Necham*.)

But we now take leave of Mr. Boucher and

his editors; and in doing so, we must repeat the great pleasure we have in seeing in the course of publication a work which supplies such a desideratum in our literature.

The Life and Pontificate of St. Pius the Fifth.
By the Rev. J. Mendham, M.A. 8vo.
pp. 325. London, 1832. Duncan.

BESIDES Bower's very scanty History of the Popes, we have already in English separate works, the life of Alexander VI. by A. Gordon; of Sixtus V. (a translation from Gregorio Leti) by Ellis Farnsworth; of Leo X. by Roscoe; of Pius VI. translated from the French of Azara; and, very recently, of Gregory VII. by Sir R. Greisley. To these we have now added a life of the canonised Pius V., a pope whose inquisitorial proceedings, and interference with England at a period of great interest, viz. the time of Elizabeth and the Scottish Mary, point him out as one well worthy of a biography in our language. This task Mr. Mendham has performed, taking for his bases the principal foreign authors who have previously treated of the subject, and especially Catena (Rome, 1586), Antonio de Fuyenmayor (Madrid, 1595), Gabazio (Rome, 1605), Maffei, and De Potter. The volume is written in a high spirit of Protestantism, and exhibits the constitution of the Romish church, founded on the council of Trent, as one of great arrogance and encroachment, its doctrines upheld by equivocations and falsehood, and its ambition promoted *per fas aut nefas*. Without entering upon the opinions, which Mr. Mendham supports by references to many important and little-known documents, we may say, that as a historical *précis* of a remarkable era, affecting the principal countries of Europe, his volume is one which merits a place in every good library. We select a single extract as an example of the work.

"The Tridentine Catechism, *Catechismus ex decreto Concilii Tridentini, ad Parochos, Pii Quinti Pont. Max. jussu editus*, Romæ, 1566, cum privilegio Pii V. Pont. Max., is a legitimate and essential subject of our biography. When completed, it was approved, not only by its pontifical editor, but by a pontifical successor, Gregory XIII., by Carlo Borromeo, saint and cardinal, by about twenty synods after the general one of Trent, and by eminent doctors without number. It is likewise recognised by Paul V. at the beginning of his Ritual. Lagomarsini, in his edition of the Orations and Epistles of Poggiano, Rome, 1762, and particularly in the notes added to the life of that author by Gratianus, at the beginning of the second volume, has satisfactorily proved, that it had four authors, and that the fourth, the one most difficult to be determined, was Muzio Calini, archbishop of Zara. The exact and practised Latin of Poggiano himself gave the work its ultimate form and polish. The work was in the self-same year, 1566, translated, as directed, into the vernacular tongue, Italian, and soon after into other European languages. Into English it was first translated by John Bromley, in the reign of James II., 1687; subsequently in Ireland, Dublin, 1816, by permission; and lastly, in the same unfortunate country, by Jeremiah Donovan, the reverend, and professor of Rhetoric and Belles-Lettres in the Royal College of Maynooth,—as faithless and dishonest a translator as the church of Rome has anywhere produced, and that is saying something, but nothing more than the truth. It is enough to say of the contents of this document, which is by no means a catechism in the ordinary acceptation of the name, being an instruction for instruc-

tors, that it embodies, although in a softened and cautious form, all the essentials of the corrupt Christianity of Rome, particularly the corporality of transubstantiation. It binds all the subjects of Rome with a chain of iron, as Doctors Doyle and Murray, at their mock-examination in 1825, before the commission, were obliged to acknowledge. But, independently of what were oaths then and perjuries in 1831, the fact is undeniable and eminently important. In his speculations and efforts Pius did not confine himself to the circle nearest to the centre, his own person, but carried them forward to a circumference co-extensive with the limits of the assumed universal church. This is the language both of his panegyrists and of truth."

Cabinet Cyclopædia, Vol. XXXII. The History of Spain and Portugal, Vol. III. London, 1832. Longman and Co.

As we said before, there is a singular dryness of style in this history, together with a want of any thing like analysis or reflection: still, the industry has been great, and a mass of material collected for any future writer who aspires beyond the task of a compiler. We select from the Appendix the following curious legend, so characteristic of the age which could invent and believe it.

"One day, while Sancho was absent on an expedition against King Bermudo of Leon, being in the vicinity of this once noble city, he resolved to hunt in the mountains. His attendants soon raised a wild boar, which Sancho pursued with great heat, until it took refuge in a cave that had once been a hermitage. He dismounted, and pursued the beast into the cave: it had sought an altar, which appeared in one corner, half in ruins. Without thinking of the sanctity of the place, he raised his arm to dart his hunting spear, when suddenly his arm stiffened so that he could not move it. In great surprise, he inquired what place this was; and hearing that it had been a hermitage of the holy martyr San Antonino, he fell down on his knees, and devoutly asked pardon of the saint for the sacrilege he had been about to commit; and if the holy saint would restore the use of his arm, he vowed to rebuild, in his honour, the church of Palencia. The vow was heard, for his arm was immediately restored to its right use: and the king royally fulfilled his pledge."

Some, too, of King Joam's (of Portugal) sayings mark the period to which they belong.

"A criminal, after fourteen years' imprisonment, was condemned to death—probably because he had not money enough to purchase pardon from his judges, who had, however, accepted of some. The king pardoned the criminal, on account of the long confinement and the corruption of the judges, and threatened them with the same fate if the offence were repeated. A gaoler persuaded another prisoner to counterfeit death, and thereby to escape the capital punishment: the gaoler was convicted and condemned; but he experienced the royal mercy in consequence of his ingenuity. A woman one day fell on her knees to obtain pardon for her condemned husband: 'Your husband is guilty,' replied Joam, 'and if I pardon him, he will only commit the more crimes; however, as you are in trouble, he may be enlarged!' Being once struck with the courage of a man in a bull-fight, he demanded, 'Who are you?' 'I am a criminal, who have fled from justice: I killed a person who insulted me!' 'Corregidor,' said the king, 'purge this man of his crime; he shall

be employed in my service!' One of his nobles had a sister who suffered herself to be dishonoured by a gallant; the brother slew the gallant, and fled to Arzilla. Joam no sooner knew the circumstance, than he wrote to the governor, whom he ordered to treat the fugitive well, as one who had shewn a proper sense of honour. These instances, however, were but exceptions to his general justice, which was characterised by undue severity. In other respects his whimsical disposition exhibited itself in a harmless or even amiable manner. He placed little value on the recommendations of his nobles; and a favour solicited through their medium was almost sure to be denied. But he was fond of honouring and rewarding merit, especially when, as is generally the case, that merit was dumb. To a faithful and valiant knight he one day observed: 'You have hands to serve me; have you no tongue to request a recompense?' Being at dinner, he was once served among others by Dom Pedro de Melo, a knight of great prowess, who had usefully served him in Africa. The soldier, who was better fitted for handling the sword than a dish in the palace of princes, let fall a large vessel of water, which sprinkled some of the courtiers, and made others laugh. 'Why do you laugh?' inquired the king: 'Dom Pedro has dropped a vessel of water, but he never dropped his lance!' Another brave soldier, Azambuja, who had erected the fortress in Guinea, and received a wound in the foot which made him lame for life, being one day at court, unable to push through the crowd, was ridiculed by some of the worthless audience. 'Joam perceived the affront, advanced towards the veteran, whom he seated by his side, and to whom he observed, 'Let them smile; they shall soon have reason to envy your honourable wound.' To a third officer, who, on arriving at court, could not obtain a hostel, he said, 'Be not uneasy that every lodging is occupied; my palace shall suffice you.' He had borrowed money of a rich merchant at Tavira, to whom, at the expiration of the stipulated period, he returned it with legal interest. The merchant—a wonderful instance of disinterestedness in such a capacity—refused to receive more than the principal; Joam sent double interest, with the order to continue doubling it as often as the merchant should persist in the refusal. In one of his public edicts, with the view of recruiting his cavalry, he ordered all his subjects to be in readiness to furnish excellent war-horses. The churchmen pleaded their immunities, and some of them went so far as to say that they were not his subjects, but those of the pope. To punish them in the way they deserved, Joam loudly asserted that he had never regarded them as subjects; and by another ordinance he forbade all smiths and farriers to shoe their mules and horses,—a measure which soon compelled them to submit."

The Family Topographer; being a compendious Account of the Ancient and Present State of the Counties of England. By S. Tymms. Vol. II. Western Circuit. 12mo. pp. 289. London, 1832. Nichols and Son.

ON the appearance of the first vol. of this well-arranged, convenient, and useful publication, we bestowed upon it (see *Literary Gazette*, 12th Nov. 1831) the commendation its plan and execution so justly merited. The new volume, containing the Western Circuit, is well entitled to the same praise. Neat little county maps; notes of ancient state and remains, and

of present state and appearance; list of seats and eminent natives; history, geography, and topography; and miscellaneous observations relative to each of the six counties of which this circuit consists,—complete a performance of small cost and ready reference. We shall select only a single passage per county, for the sake of their curiosity; as it is impossible to illustrate such a work by extract.

Cornwall.—"Lizard Point, the most southern land in England, is composed of serpentine, a stone occurring in no other part of England; Liskeard well, with a stone at the bottom, possessing influence over matrimony; Ludgvan, chalybeate springs; Madern, a well, resembling the one at Menacuddle Grove, into which, if a crooked pin is thrown for good luck, all the pins of former devotees would rise to meet it!"

Devon.—"On Brent Tor is a church, in which is appositely inscribed from Scripture, 'Upon this rock will I build my church, and the gates of hell shall not prevail against it.' It is said that the parishioners make weekly atonement for their sins, for they cannot go to the church without the previous penance of climbing this steep; and the pastor is frequently obliged to humble himself upon his hands and knees before he can reach the house of prayer. Tradition says it was erected by a merchant to commemorate his escape from shipwreck on the coast, in consequence of this Tor serving as a guide to the pilot. There is not sufficient earth to bury the dead. At the foot of the Tor resided, in 1809, Sarah Williams, aged 109 years. She never lived further out of the parish of Brent Tor than the adjoining ones. She had had twelve children, and a few years before her death cut five new teeth."

Dorset.—"At Studland, the Agglestone is called 'The Devil's Nightcap,' and affirmed to have been thrown by his Satanic majesty from the Isle of Wight, with the intention of destroying Corfe Castle."

Hants.—"Bishop's Waltham, and its neighbourhood, in the early part of the last century, was infested by a daring gang of depredators and deer-stealers, who, from the custom of blacking their faces to prevent discovery, were termed 'Waltham Blacks,' and to restrain whom the famous 'Black Act,' (which comprehends more felonies than any law that had ever been previously enacted for domestic regulations,) was passed 9 Geo. II. 1723."

Somerset.—"In the chancel of Bathwick church is this inscription: 'Here lies the body of Mr. John Mackinnon of the Isle of Skye, an honest man. N.B. This Mackinnon was with the Pretender at the siege of Culloden, and the very man who carried him off. After his escape, by wandering about and lying in the woods and bogs, he lost the use of all his limbs; and some years after came to Bath for the benefit of the waters, and died there.'"

Wilts.—"At Tytherington chapel service is performed but four times in the year. Sir Richard Hoare was informed, on authority which he had no reason to doubt, that a dog, accidentally left behind on one of these days, was found alive ten weeks afterwards, and liberated."

A Companion and Key to the History of England, &c. &c. By George Fisher. Large 8vo. pp. 769, in part double columns, and with many Genealogical Tables. London, 1832. Simpkin and Marshall.

THIS work is a strange medley, of which, to say the truth, we cannot make a satisfactory review, on such cursory perusal as we are

doomed to afford it. Still, we are bound to state that it contains evidence of great research and labour, and that as a book of reference it may be consulted with much facility and advantage, where the ordinary histories would require much trouble and time. The author evinces strong opinions upon many points, which it is not for us to impugn, though we think they had better have been qualified or kept in the back-ground. The genealogies are monuments of assiduity; and altogether the work may deserve (though we do not vouch it) its name of a "Companion and Key to the History of England."

Reasons for the Hope that is in us. A Series of Essays on the Evidences of Natural and Revealed Religion, the Immortality of the Soul, and other important Subjects; adapted to the Understanding of Young Persons; with select Scripture Readings, and a Classification of Texts annexed. By Robert Ainslie, Writer to the Signet, Edinburgh; author of "A Father's Gift to his Children." Pp. 278. Edinburgh, Constable and Co.; London, Whittaker, Treacher, and Co.; Dublin, Curry and Co.

WE have always considered the cause of religion and morality to be greatly strengthened when it is espoused by respectable and intelligent laymen. Such defenders of religion must be considered as volunteers in the service, undertaking the work purely from a sense of duty, a love of the subject, and a desire of doing good. Party interests and personal aggrandisement are here supposed to be out of the question; and the vulgar objection, "by this craft they gain their wealth," loses its force. Among those disinterested defenders of religion is Mr. Ainslie, the author of this small volume. He must be considered as a Christian volunteer in his preparation of it; and what he has voluntarily undertaken, he has executed with much credit to himself, and advantage to the cause which he advocates. The spirit which he manifests is at once rational, pious, and practical;—he argues coolly and dispassionately, like a Christian philosopher and a good man. In all his discussions there is a laudable union of good feeling and sound reasoning. In the conduct of the whole there is shown also, if we may so express ourselves, a business-like habit; and we can easily see that the author writes like a man accustomed (as he is professionally) to the laws of evidence; that he can seize with dexterity the strongholds of his case, and detect sophistry, as well as establish truth, with a clearness and precision indicative of honest intention and of a manly mind.

The first essay (for there are five of them) is on the Evidence of Natural Religion; and the second on the Testimony of Revelation both external and internal, where his views are sound and well expressed.

The third is that which we consider to be the most ingenious of them—on the Immortality of the Soul. We confess we are highly delighted with our author's mode of treating this important and interesting subject. Here he is completely at home; and his philosophical and acute turn of mind is most eminently displayed. He treats perspicuously of its possibility and its probability; demonstrates that there is no annihilation even in the material world; points out the longings of the heart after immortality; and the dismal state of those who have no hopes beyond the grave. And finally, he rests the whole on the sure word of holy writ—the declarations of the Redeemer, and his resurrection from the dead. The structure of this

treatise is beautifully in imitation of the Tusculan questions of Cicero, as the several topics of it are imagined to be supported by different friends, who had retired to the country seat of one of them to canvass such great and important subjects there.

The fourth essay supposes an enlightened heathen to have gone from Rome into Judea in the days of Christ, led by his fame, and with the view of inquiry generally into the religious doctrines and moral precepts which he was teaching; and the author mentions, that the hint of it was taken from a sneer of David Hume, in his *Essay on Miracles*, wherein he says, that Lucian happening to be at Paphlagonia, detected the impostures of Alexander of Pontus; there adding, that a similar result would probably have happened at Jerusalem, had such a heathen as Lucian gone there in the days of Jesus. To try the question, our author sends an enlightened inquirer to Judea on purpose, who, after his investigations, which are conducted with great anxiety and candour, instead of effecting any detection, returns to Rome himself a zealous Christian. There is something not a little original in the whole of this treatise.

The last embraces, but in small space, an immense collection of the advantages which Christianity has conferred on mankind, and displays both skill and learning.

So much in favour of this book; but reviewers, it is said, must find fault as well as give praise; and we have been casting about our critical eye to endeavour to discover some cause for doing so. The views of religion by our author are sound, and the language good, distinct, and not more glowing than seems to suit its great subject. His knowledge of ancient history is also in general accurate, and the classical allusions just; but he has made one great mistake in saying that *Solon's* laws are reported to have been written in blood; whereas that was said of the laws of *Draco*, not those of *Solon*. Whether such a mistake would have been forgiven by Dr. Bushby at Westminster, or Rector Adams in the High School of Edinburgh, we know not. Probably our author may have been experimentally acquainted with the discipline of the last of these great masters. Be that, however, as it may, we are inclined to forgive this little classical slip; for, from a note on p. 148, it appears our author must be at least a sexagenarian, and may be naturally less accurate now in school-boy facts. After what we have said, we conclude with recommending the work warmly to all those to whom such subjects are interesting and important. It is particularly adapted to the understandings of the young; and we hope that while the elder branches of families may and will get much advantage from the perusal of it, it will find its place generally in juvenile libraries also; as it has already done in Scotland, in this end of the island.

The Library of Entertaining Knowledge. Egyptian Antiquities. British Museum. Vol. I. London, C. Knight.

A WELL-CHOSEN subject, and well compiled. No research into antiquity is of superior interest to that which takes Egypt for its field; and the editor of this volume has done his duty faithfully, in consulting the best authorities, and making a clear epitome of their materials, without attempting to settle the obscure and doubtful questions which pervade the inquiry. In a few years we shall, in all probability, have determined some of these, from the light which

is gradually increasing upon the remains of this ancient people.

The Poetical March of Humbug, &c. &c. Pp. 32. London, J. Gilbert.

ONE of the satirical squibs of the day, and executed with more talent than is common to these ephemera. It attacks many popular writers, and in some cases gives amusing parodies of their productions, "after the manner of the Rejected Addresses." The ingredient called truth is not, of course, to be expected in a performance of this kind, and the author is evidently no better acquainted with many of his subjects, than the hackneyed ribaldry of the periodical press has enabled him to become; consequently his descriptions want verisimilitude; but still there is nothing coarse or venomous in the pleasantry; and as a *jeu-d'esprit* of considerable smartness, even the parties assailed may join in the laugh.

Constable's Miscellany. LXXV. The Book of Butterflies, Sphinxes, and Moths. Vol. I. By Captain Thomas Brown, F.L.S. &c. &c. London, Whittaker and Co.: Edinburgh, Waugh and Innes.

THIS is a delightful little volume, with no fewer than ninety-six engravings coloured after nature; and, both by the style of its scientific descriptions and its general arrangement, well calculated to convey ideas at once correct and popular of the habits and economy of the beautiful tribes of insects of which it treats. The Linnean arrangement has been adopted.

ARTS AND SCIENCES.

CHRONOMETERS.

IN no branch of human ingenuity—combining accuracy of science with incredible perfection in the mechanism of art, and both directed to a most important object as regards the preservation of that mighty mass of property and freight of life which navigate the face of the waters—can the mind take a deeper interest than in the improvement of the chronometer. We have accordingly from time to time turned the attention of our readers to this subject; to the annual reports of the Board of Longitude, and to the extraordinary productions of individual talent. It thus happened that so long ago as November 11, 1826, we pointed out the gaining of both the Admiralty annual premiums of 300*l.* and 200*l.* by Mr. French, of the Royal Exchange; and expressed our hope that such distinction might induce him to proceed diligently with his experiments, for the yet further improvement of these wonderfully correct instruments. It affords us great pleasure now to record that our anticipations in this respect have not been disappointed; and we copy the annexed document with much satisfaction, not only as a just tribute to successful application, but as highly honourable to the state of art in our native land.

Extract of a letter received by his Majesty's hydrographer (Captain Beaufort) from Captain Fitzroy, of his Majesty's sloop *Beagle*, now on a survey, and dated Rio Janeiro, April 10th, 1832:—"One of the chronometers, French, No. 4214 (eight days), has behaved in a wonderful manner. Its daily rate has never exceeded eight-tenths of a second; and its measurement of each stage, and indeed of the

* *Note passim.*—For instance, the Editor of the *Literary Gazette* is represented as a great smoker of cigars and a worshipper of pretty portraits; whereas, to our knowledge, he abhors tobacco in any of its forms, and prefers fair originals to the most beautiful pictures.

whole distance, is the same as the mean of twenty chronometers."

So very close an approximation to absolute truth has never yet, to the best of our knowledge, and we have paid much attention to the matter, been made: it seems to identify the most minute conceivable divisions of time, and to render that palpable and practical which almost evades the imagination. But, in return, it delights the imagination, by surrendering to it all the pictures of the sailor, after storm and hurricane, and darkness and disaster, thus enabled to steer his bark upon the boundless ocean to a certain point of safety and succour. He has but to consult his little guide and oracle, and the paths of the deep are as obvious to him as the great road to the traveller by land.

As connected with the mere science of this topic, we may add, that in 1822, when Dr. Tiarks ascertained the longitude of Madeira to be $17^{\circ} 35' .11$, in the British consul's garden at Funchal, by the mean of seventeen chronometers, the standard employed on that occasion, made by Mr. French, No. 730, determined the same results as the whole seventeen within the two hundredth part of a second.—See Dr. Tiarks' Report, page 36. Of Mr. French's chronometers in 1825 and 1826, when he gained three prizes at the Royal Observatory, one is particularised which only varied sixty-three hundredths of a second in its mean daily rate during seventeen months' trial there.

LITERARY AND LEARNED.

UNIVERSITY INTELLIGENCE.

OXFORD, May 3d.—The first day of Easter term the following degrees were conferred:—

Masters of Arts.—R. C. B. Clayton, Grand Compounder, Brasenose College; Rev. W. M. K. Bradford, Rev. C. T. Cary, Magdalen Hall; Rev. H. J. Morshead, Exeter College.

Bachelors of Arts.—W. H. Bloxsome, Wadham College.

Bachelors in Divinity.—Rev. E. B. Pusey, Canon of Christ Church, and Regius Professor of Hebrew, Grand Compounder; Rev. D. Veyle, Censor of Christ Church.

Masters of Arts.—A. Morgan, University College, Rev. F. Morgan, St. John's College, Grand Compounders; Rev. C. H. W. Alston, St. Mary Hall; J. N. Harrison, Worcester College; G. S. Cassenot, Christ Church; Rev. A. Murray, Magdalen Hall; T. D. Whalley, Queen's College; J. G. Cole, E. A. Dayman, Fellows, Exeter College.

Bachelors of Arts.—H. V. Russell, Corpus Christi College; F. A. McGeachy, J. W. Pugh, Balliol College; R. Lloyd, Brasenose College, incorporated from Trinity College, Dublin.

May 17th.—The following degrees were conferred:—*Masters of Arts*.—Rev. T. Page, Magdalen Hall; S. Gaselee, J. Hussey, Balliol College; G. Eaton, Brasenose College; H. R. Barker, Merton College.

Bachelors of Arts.—W. H. H. Beach, Grand Compounder, Oriel College; F. Palmer, Christ Church; W. Mears, J. Fisher, Queen's College.

May 24th.—The following degrees were conferred:—*Bachelor in Civil Law*.—F. Povah, Fellow, St. John's College.

Masters of Arts.—Rev. E. Auriol, Christ Church, H. Barban, Brasenose College, Grand Compounders; Rev. T. Furnival, Queen's College; Rev. J. Purton, Trinity College; R. A. Hornby, Oriel College.

Bachelors of Arts.—H. Hutton, Grand Compounder, Trinity College; G. W. Owen, G. J. Riddell, E. D. Barwell, New Inn Hall; D. C. Gill, Alban Hall; H. H. Harrington, R. Sykes, H. Cromwell, M. A. Hartwell, T. Cooper, E. Lowndes, J. S. Hill, Magdalen Hall; H. Jones, T. French, T. Jones, Jesus College; F. B. Cole, Christ Church; R. Waller, Brasenose College; L. Miles, Queen's College; R. J. Dunn, Exeter College; H. Hobhouse, E. D. Wickham, A. M. Skinner, Balliol College; Hon. H. C. Cadogan, T. Stevens, G. Carew, C. Rawlins, Oriel College; A. Whitman, P. A. Albert, H. S. Powell, Trinity College; R. Wood, E. Alston, Fellows, St. John's College.

May 30th.—The following degrees were conferred:—*Bachelor in Divinity*.—Rev. J. R. Holcombe, Fellow of Jesus College, Prebendary of St. David's.

Masters of Arts.—T. Prickard, Grand Compounder, R. Rolland, St. Mary Hall; J. White, Queen's College; Rev. J. Vaughan, J. Cooke, Balliol College.

Bachelors of Arts.—W. Cave, Grand Compounder, St. Mary Hall; Hon. C. B. Bernard, Balliol College; D. T. Knight, Lincoln College; G. Arney, Brasenose College; C. Turner, University College; W. H. Poole, G. Lilling-

ston, Worcester College; F. D. Panter, Trinity College; J. H. Samler, Pembroke College; J. C. W. Leslie, Exeter College; A. Stonehouse, Wadham College; J. E. Sewell, Fellow, New College; J. F. Ferrier, Magdalen College.

June 9th.—The following degrees were conferred:—

Doctor in Divinity.—The Very Rev. J. Merewether, of Queen's College, Dean of Hereford, Grand Compounder.

Masters of Arts.—H. Clark, Grand Compounder, Worcester College; Rev. S. U. B. Lee, Oriel College; G. F. Arthur, Trinity College; Rev. W. North, Jesus College.

Bachelors of Arts.—C. R. Moore, Grand Compounder; C. E. Lefroy, F. H. Doyle, V. P. Taylor, R. Williams, Christ Church; R. E. Roberts, Edmund Hall; P. Schofield, University College; J. L. R. Kettle, C. J. D. Marsden, R. Spoforth, Lincoln College; C. Roe, Trinity College; J. Rowlandson, F. B. Wright, G. F. Whidborne, J. F. S. Phabyn, J. A. Smith, Queen's College; W. W. Fowler, Pembroke College; G. D. Johnson, W. W. Stoddart, Fellow, St. John's College; R. Prichard, Jesus College; E. P. Vaughan, P. D. Hadow, Balliol College; H. E. Strickland, F. Rogers, J. R. Burgess, H. L. Stephens, Oriel College; A. W. Tooke, H. Jelly, St. Alban Hall.

June 16th.—The following degrees were conferred:—

Masters of Arts.—M. E. N. Parker, P. Boyle, Grand Compounders, Rev. W. J. Phillips, Oriel College; Rev. R. Dyer, Alban Hall; Rev. T. Furneaux, W. Duke, Rev. T. W. Webb, Magdalen Hall; Rev. G. A. Jacob, Worcester College; Rev. E. Ness, St. Mary Hall; the Hon. G. A. Murray, Fellow, All Souls' College; W. W. W. Scholier, University College; P. T. Bazely, Fellow, G. Barton, R. Lloyd, T. Hillyard, Brasenose College; C. Wordsworth, Student, Christ Church; S. I. Fell, Queen's College; Rev. E. Pole, Rev. T. L. Stewart, Exeter College; H. Horn, W. H. Fremantle, Fellow, Magdalen College; Rev. W. Uring, W. J. Brew, Wadham College; R. B. Todd, Pembroke College; Rev. J. James, T. Griffiths, Jesus College.

Bachelors of Arts.—W. J. Birch, New Inn Hall; T. Dickenson, J. Burnett, J. Garwood, J. Little, H. W. Wright, W. M. Cowper, R. Parson, Magdalen Hall; H. W. M. Light, University College; J. H. Allen, G. Thistlethwaite, Brasenose College; C. H. Oakes, W. C. Johnson, Merton College; J. Wetherall, Lincoln College; J. H. Bond, J. French, Worcester College; J. W. Joyce, C. Woodcock, E. Paget, Students, A. D. Kelly, Christ Church; A. C. Yard, W. Wayman, W. M. Stracy, R. P. Warren, Exeter College; Davis, B. Davis, J. W. Burroughs, N. R. Callender, J. K. Newbold, C. Neale, Queen's College; C. W. Borrett, Demy, W. Buckler, Magdalen College; W. Richardson, J. Kent, Wadham College; H. T. Young, Balliol College; D. J. Lewis, R. Evans, T. Williams, Jesus College.

June 15th.—A. Peers and J. M. Wilson were elected Scholars of Corpus Christi College, and W. D. Bernard, M.A. of Wadham College, admitted to the degree of Bachelor in Medicine.

June 16th.—It was unanimously agreed to confer the degree of Doctor in Civil Law, by diploma, on Davies Gilbert, Esq. M.P. Honorary M.A. of Pembroke College, and some time President of the Royal Society.

June 20th.—In a convocation in the theatre the honorary degree of Doctor in Civil Law was conferred on the following gentlemen, as persons eminently distinguished in the scientific world:—Sir D. Brewster, K.H. F.R.S. Corresponding Member of the Institute of France; R. Brown, Esq. F.R.S. Vice-President of the Linnean Society; M. Faraday, Esq. F.R.S. Corresponding Member of the Institute of France; J. Dalton, Esq. F.R.S. Member of the Institute of France.

The following gentlemen were admitted *ad eundem*:—

J. P. Corrie, M.A. of Corpus Christi College; T. S. Turnbull, M.A. President of Gonville and Caius College; J. Blackburn, M.A. St. John's College; R. Willis, M.A. Fellow of Gonville and Caius College; E. S. Halswell, M.A. St. John's College; W. Garsons, M.A. Sidney Sussex College; H. E. Fawcett, M.A. Trinity College; W. Miller, M.A. St. John's College; Cumming, M.A. Trinity College; W. Gray, M.A. St. John's College; J. Bowstead, M.A. Corpus Christi College, Cambridge; J. Dunn, M.A. Trinity College, Dublin.

In a congregation held the same day, the following degrees were conferred:—

Masters of Arts.—Sir J. Mordaunt, Bart. Grand Compounder, Lord Ashley, Viscount Sandon, O. S. Morgan, Rev. G. Madan, Christ Church; C. Boyle, Fellow, All Souls' College; B. Price, Scholar, Worcester College; Rev. C. J. Laprimadaye, St. John's College; R. Heelis, Queen's College; Rev. R. Bellamy, Rev. T. B. G. Moore, Rev. H. B. Suckale, Pembroke College.

Bachelors of Arts.—J. Salt, Balliol College, J. Greenfield, Brasenose College, Grand Compounders; A. W. Radcliffe, Brasenose College; W. Rigden, D. De Boudry, W. Eyre, Magdalen Hall; H. Osborne, Balliol College; T. Egerton, J. W. Tyndale, Christ Church; Hon. A. E. D. Dillon, B. Vaux, Trinity College; J. Lytton, Worcester College; F. Wickham, Fellow, New College.

The Theological Prize. "On the Fulness of Time at which Christ appeared on Earth," has been awarded by the Judges to A. Grant, B.C.L. Fellow of New College; and the prizes to be recited in the theatre at this commemoration have been adjudged as follow:—

Chancellor's Prizes.

Latin Verse, "Attilla," J. Thomas, Scholar, Trinity College.
English Essay, "The Study of different Languages, as it relates to the Philosophy of the Human Mind," B. Harrison, M.A. Student of Christ Church.

Latin Essay, "De Stoicorum Disciplinâ," T. L. Claughton, M.A. Probationary Fellow of Trinity College.

Sir Roger Newdigate's Prize.
English Verse, "Staffa," R. Palmer, Scholar, of Trinity College.

June 28th.—The following degrees were conferred:—*Bachelors in Divinity*.—Rev. W. Ray, Fellow, Lincoln College; Rev. T. Price, Fellow, Jesus College.

Masters of Arts.—Rev. W. Gilkes, Pembroke College, T. Lewin, Corpus Christi College, Grand Compounders; H. C. Nowell, Corpus Christi College; Rev. A. Stewart, Alban Hall; Rev. R. W. Whitford, St. Edmund Hall; Rev. D. Adams, Rev. W. Moore, M. R. Jeffreys, Christ Church; Rev. H. C. Smith, Balliol College; Rev. W. Tine-man, W. Bulley, Demy, Magdalen College; Rev. W. J. Meach, Fellow, New College; Rev. R. Eldridge, Rev. L. Tomlinson, Wadham College.

Bachelors of Arts.—C. F. Broadbent, St. Mary Hall; W. Olley, University College; W. Higgins, E. C. Swain, Worcester College; W. H. Edwards, Brasenose College; C. P. Wyatt, J. C. B. Borough, S. R. Wood, Christ Church; T. Dand, T. Calvert, Queen's College.

Subjects for 1833.—Latin Verse, "Carthago;" English Essay, "On Emulation;" Latin Essay, "De Atticorum Comediâ;" English Verse, "Grenada."

Theological Prize.—"The analogy of God's dealings with men would not lead us to expect a perpetual succession of miraculous powers in the church."

July 3d.—At a Convocation the Honorary Degree of Doctor in Civil Law was conferred on the following gentlemen:—The Earl of Bandon; Lieut.-Gen. Sir T. Brisbane, K.C.B. F.R.S.; N. A. Vigors, Esq. F.R. and L.S. Secretary to the Zoological Society, &c.; J. D. Israel, Esq. F.S.A. the Historian of Charles the First.

The prizes were recited in the following order:—

Latin Verse—"Attilla," J. Thomas, Scholar, Trinity College.

English Essay—"The Study of different Languages, as it relates to the Philosophy of the Human Mind," B. Harrison, M.A. Student, Christ Church.

Latin Essay—"De Stoicorum Disciplinâ," T. L. Claughton, B.A. Fellow, Trinity College.

English Verse—"Staffa," R. Palmer, Scholar, Trinity College.

July 4th.—The following degrees were conferred:—

Masters of Arts.—J. H. Phillips, Grand Compounder, Rev. T. H. Maitland, T. T. Jones, Oriel College; Rev. J. E. S. Hutchinson, H. Bostock, Wadham College; Rev. G. C. Bethune, Trinity College; Rev. B. V. Townshend, Brasenose College; T. S. Lightfoot, Exeter College; Rev. J. Dinning, Queen's College; H. S. Tremere, Fellow, New College; Rev. H. A. Sayce, Pembroke College; Rev. T. E. Burrow, M.A. Queen's College, Cambridge, admitted *ad eundem*.

July 7th.—Being the last day of Term, the following degrees were conferred:—

Masters of Arts.—W. J. Goodden, Oriel College; J. Goodden, Corpus Christi College; S. C. J. Berdmore, Student, Christ Church.

Bachelors of Arts.—H. B. Harenc, T. James, Christ Church.

CAMBRIDGE, 9th May.—The following degrees were conferred:—

Honorary Masters of Arts.—Hon. M. A. H. Harris, son of the late Lord Harris, Corpus Christi College; Hon. F. H. Y. Powsy, grandson of the late Lord Lifford, Emmanuel College.

Masters of Arts.—G. J. Cubitt, W. Ladds, Caius College; Rev. G. Phillips, Queen's College; H. Philpott, Fellow, Catharine Hall; C. L. Smith, Rev. E. H. Popper, Fellows, Christ College.

Bachelor in Physic.—J. Oakes, Grand Compounder, Sidney College.

Bachelors of Arts.—M. N. Bovell, J. Hayworth, J. B. Darvall, Trinity College; W. Milne, J. Daniel, J. Jones, W. Spence, St. John's College; C. Bowen, T. D. West, St. Peter's College; F. Du Boulay, Clare Hall; Rev. W. S. Rowe, W. Acworth, J. Knight, Queen's College; E. R. Lascelles, J. W. Peers, Catharine Hall; W. Hammond, T. J. Scalé, Jesus College; T. A. Roper, Magdalen College; G. B. Garrow, Emmanuel College; Rev. A. P. Birrell, Sidney College.

May 23d.—The following degrees were conferred:—*Masters of Arts*.—W. A. Soames, Fellow, Rev. E. P. Williams, J. T. Ingham, C. Morris, Trinity College; F. M. McCarthy, St. Peter's College; Rev. W. S. P. Wilder, Compounder, Caius College; R. F. Hartley, Queen's College.

Licentiates in Physic.—L. R. Willan, St. Peter's College; T. Briggs, Caius College.

Bachelor in Civil Law.—J. Platt, Trinity College.

Bachelors of Arts.—W. Brooke, W. W. Harvey, Fellow, King's College; J. Carey, Trinity College; A. F. Halburton, C. George, St. John's College; J. F. Halburton, St. Peter's College; J. W. E. Ellis, W. D. Daniel, F. S. Watt, Compounder, Caius College; J. C. Somerville, Trinity Hall; C. Chapman, Corpus Christi College.

June 8th.—The following degrees were conferred:—

Bachelors in Divinity.—Rev. T. Gregory, St. John's College; Rev. R. Little, Sidney College.

Masters of Arts.—F. Scott, Trinity College.

Bachelor in Civil Law.—Lord A. Fitzclarence, Trinity College; J. B. James, F.L.S. Queen's College; Rev. J. Morgan, Sidney College.

Bachelors in Physic.—C. J. B. Aldis, Trinity College; W. H. Yates, G. Wilson, St. John's College; M. Schofield, J. Jones, Caius College; E. Williams, Queen's College; A. T. Holroyd, Christ's College.

Bachelors of Arts.—R. G. L. Blenkinsopp, T. D. H.

Wilson, J. Garnett, Trinity College; D. Williams, St. John's College; J. C. Morphey, Compounder, G. T. Hall, St. Peter's College; P. B. Backhouse, C. E. Mayo, (Care Hall); W. Monkhouse, Caius College; E. Freeman, Corpus Christi College; C. J. Snape, Queen's College; W. Fullerton, Emmanuel College.

The Chancellor's medal for the best English poem was on Friday last adjudged to W. C. Kinglake, Trinity College. Subject, "The taking of Jerusalem in the First Crusade."

June 13th.—The following degrees were conferred:—*Bachelors in Divinity*.—Rev. G. B. Paley, Fellow, St. Peter's College; Rev. S. Fennell, Fellow, Rev. J. M. Kirby, Queen's College; Rev. J. Taylor, Fellow, St. John's College.

Bachelor in Physic.—G. Pardoe, Caius College.

Bachelors of Arts.—A. Campbell, B. P. Hodgson, Trinity College.

June 30th.—E. Beck, Esq. Compounder, Jesus College, was admitted Doctor in Physic; and the Rev. J. Calhoun, M.A. of Brasenose College, Oxford, was admitted ad eundem.

Prizes.—The following prizes were adjudged on the 19th:—

Members' Prizes for Bachelors of Arts.—L. J. Spedding, Trinity College; J. H. Hildyard, St. Peter's College. Subject, *Qua praecepta parte debitis ait et manca rerum philosophorum de officio doctrina?*

Members' Prize for Undergraduates.—J. Hildyard, Christ's College. Subject, *Inter oñes Academi quereus verum*. [No second prize awarded.]

Poetry Prize (for the best translation of a passage from Shakespeare into Greek verse).—H. Lushington, Trinity College. Subject, *Julius Caesar*, act 3, scene ii, beginning, "Casar, I never stood on ceremonies;" and ending, "Seeing that death, a necessary evil, will come when it will come."

June 30th.—Sir William Browne's medals were adjudged as follow:—

Greek and Latin Odes.—J. Hildyard, Christ's College. Epigrams.—W. Nicholson, Christ's College.

Subjects.—Greek Ode.—*Quid delictum poscit Apollinem?*

Latin Ode.—*Occultum quatenus animo torrens flagellum*. Greek Epigram.—*Quis enim celaverit ignem, lumine qui aperit proditor ipse suo?*

Latin Epigram.—*Homo sum: humani nihil à me alienum puto*.

June 30th.—The following degrees were conferred:—*Doctor in Divinity*.—A. Hudson, Trinity College.

Bachelor in Divinity.—T. F. Beckwith, Catharine Hall.

Doctor in Physic.—N. F. Davison, Caius College.

Bachelor in Physic.—R. Naime, Trinity College.

Bachelors in Civil Law.—F. Merewether, A. A. Doria, Trinity Hall.

Bachelor of Arts.—J. Thompson, Christ's College.

W. Boyle, B.A. Trinity College, Dublin, was admitted ad eundem.

July 3d.—Commencement Day, the following Doctors and Masters of Arts were created:—

Doctors in Divinity.—Rev. J. Brasse, Rev. A. Hudson, Trinity College; Rev. W. Hewson, St. John's College.

Doctors in Physic.—J. Staunton, N. F. Davison, Caius College; E. Beck, Jesus College.

Masters of Arts.—G. W. Craufurd, J. Thackeray, C. Loft, King's College; G. Goldsmith, F. M. Mac Carthy, E. Phillips, L. B. Dykes, T. Fell, W. Tillotson, T. F. Smith, P. Hanham, S. Barker, H. S. Hildyard, St. Peter's College; J. Gorie, G. Cooke, J. F. Franklin, E. Bates, F. Jackson, C. C. Beatty, Clare Hall; E. Notridge, Pembroke College; R. Murphy, A. Thurltel, T. Ladds, W. S. F. Wilder, J. Macdonald, C. Bevan, J. N. Dickinson, W. Plunkett, J. Malinwaring, Caius College; G. Coulcher, E. Graves, B. Lodge, J. Netherwood, T. E. Williams, H. Penrose, R. Cox, Corpus Christi College; W. Hunt, C. J. Shaw, J. D. Walford, A. Pearson, J. Fanson, E. F. Neale, S. N. Kingston, R. Pashley, M. A. N. Crawford, J. M. Robinson, W. Atry, C. Campbell, W. A. Soames, W. Ogilby, J. R. Marshman, W. H. Ross, G. M. Valentine, J. Hazell, E. B. Beynon, E. F. Beynon, W. P. Wigram, H. J. Greene, T. K. E. Chatfield, J. Braine, J. Twells, E. C. F. Jenkins, T. J. Phillips, T. Barber, S. H. Powell, W. Walker, G. H. Barlow, W. W. Attree, A. Martineau, W. B. A. Raven, G. J. P. White, M. Gibson, J. Locke, S. Hoare, jun., T. J. Blofield, E. O'Brien, J. Kenrick, J. Tate, J. P. Babington, R. K. Long, J. R. Inge, C. S. Eustace, F. C. Rasch, H. Mathias, G. C. Hale, J. E. Middleton, M. J. G. Hawtreay, Trinity College; W. Martin, H. E. C. Cobden, L. Shadwell, jun., G. Langshaw, B. Baker, C. Spence, A. Caswell, J. Simpson, T. Poole, S. Smith, W. Fison, W. Clarke, J. Bostock, T. G. M. Luckcock, C. H. Lutwidge, J. Paly, J. Peel, G. A. Cockburn, B. Spurrell, T. Butler, R. Ballock, A. Sadler, E. L. Sayer, C. E. Hand, C. Mackie, J. Smith, W. Boyle, St. John's College; H. Birkett, H. W. Mawdesley, H. Poulton, W. H. Chapman, W. Roby, J. Askew, C. F. Broughton, Emmanuel College; W. Adams, J. Parkin, G. Phillips, T. Scott, A. T. Carr, D. Capper, T. Hooper, H. C. Michell, W. N. Nicholson, C. L. Smith, H. Hopper, B. Chapman, J. Crowley, A. H. Barker, Christ's College; W. R. Ellis, J. J. West, J. Hodgson, Jesus College; E. S. Whitbread, Trinity Hall; W. L. Chafy, C. Goring, A. Beaton, Sidney Hall; H. Philpott, W. H. Clarke, J. Robinson, R. W. Peckar, J. Lakeland, E. Vinall, W. Purvis, Catharine Hall; C. D. Radcliffe, H. L. Jones, S. E. Bernard, Magdalene College; G. Dummage, Downing College.

July 5th.—The following degrees were conferred:—

Bachelors of Arts.—Rev. W. M. Lawson, St. John's College; Rev. W. L. Worsall, Rev. W. D. Tyson, Catharine Hall; Rev. J. Humall, Emmanuel College; Rev. G. Johnston, Sidney College.

Licentiate in Physic.—J. Harris, Trinity College; F. J. Farre, St. John's College.

Bachelor in Civil Law.—T. W. Greene, Trinity Hall.

PRINCE PUCKLER MUSKAU.

PRINCE PUCKLER MUSKAU's remarks on England have been so much talked of, that any notice or explanation of them or their writer must possess interest. We have, therefore, pleasure in inserting in the *Literary Gazette* a communication from that author, addressed to the editor of the *Morgenblatt*, and extracted from No. 144 of that Journal, June 16, 1832.

Sir,—Being apprehensive that the pseudo *Briefe eines Verstorbenen*, which appeared from time to time in the *Morgenblatt*, might contain things which I should be sorry to have said to my charge, I took occasion in the course of the last year—not very seriously indeed, but still distinctly and intelligibly enough—to deny that I was the author of them. I was, therefore, extremely surprised to see that the very able and lenient critic who reviewed the latter part of my letters in the *Litteraturblatt*, did me the injustice to imagine that I had reproached Herr Börne (to whose great literary talents no one can render more perfect justice than I do) with his Judaism. Herr Börne has certainly attacked my letters, or rather their unknown editor, with some asperity; but I never made the slightest rejoinder, and most certainly should never have thought of doing it in the manner above mentioned—first, because up to the present moment I have not troubled myself about the matter at all, and really never knew whether Herr Börne was a Jew or a Christian; secondly, because I never regarded the being born of another religion, nation, or rank, from those in which I happen to be born myself, as a subject of reproach. For my opinions on this point, my letters, perhaps, afford the best guarantee. Partly from this conviction, partly from indolence, therefore, I have hitherto taken no notice of this mistake; but as the pseudo letters above mentioned (whose merits or demerits I do not presume to discuss) have been published in some periodical works in England under a name which is there generally believed to be mine; and as a certain Anacharis the Youngest announces in No. 110 of the *Morgenblatt*, that by the plebeian "hey, heh," which I have set up after our modern Moses, I have brought upon myself the greatest of all humiliations, viz. that of ceasing to be agreeable to the fair sex—I, who value so highly the good graces of women of all persuasions, am naturally in serious alarm:—I therefore hasten to assure them and the gentleman who is so fortunate as to be in their confidence, most solemnly, that I not only am not the author of the latest *Briefe eines Verstorbenen*, but that I have not the slightest notion or suspicion who the individual is that so pertinaciously does me the honour of assuming my insignificant mask. You will do me the favour to allow this letter a place in your journal, and to accept, in anticipation, the assurance of my thanks, and of the distinguished respect with which I have the honour to be,

Sir, your most obedient servant,
The Author of the old (and justly obsolete)
Briefe eines Verstorbenen.

In spite of this epistle, No. 146 of the *Morgenblatt* contains another Neuester Brief des Verstorbenen, ushered in by the following very curious note of the editor:—"In reference to the letter from the author of the *Briefe eines Verstorbenen*, which appeared in No. 144 of our journal, we must bear witness that the letters which we have published under that title in the *Morgenblatt*, and which we shall continue to publish, do not proceed from the pen of the person who generally passes as the author of the *Briefe eines Verstorbenen*,—but from a well-known correspondent of our own, who in assuming the pleasant mask of the *Verstorbenen* thought, indeed, that he might remain undiscovered; yet hardly flattered himself with the idea that he could be taken for the *Verstorbene* himself."

EGYPTIAN PAPYRUS AND PAPER-MAKING.

AT a late sitting of the Academy of Sciences at Paris, M. Dureau de Lamalle read the analysis of a letter addressed by him to the Marquis de Fortia d'Urban, on the Egyptian, Sicilian, and Italian papyrus, and the manufacture of paper among the ancients. He then read the description given of it by Theophrastus. "The papyrus does not grow in deep waters, but in those which are about three feet or less

in depth. The principal root, which is strong and fibrous, grows to the size of a man's fist: it extends above ground, and forms an obtuse angle with the stem, throwing out a number of fibres, which shoot into the slime of the river. The stem grows to the height of fifteen feet and more: the upper part, which is properly called the papyrus, is about four cubits in height; it is triangular, and crowned with a panicle which is of no use, and does not contain any seed (at least they generally fail). The root shoots out stems at different points. The wood of the root is handsome and strong, and is used by the natives in the manufacture of several household utensils, as well as for fuel. They make vessels of the entire stem; or, when split lengthwise, they manufacture it into sails, mats, cloth, ropes, and many other articles. The papyrus is well known in its use as paper; it also supplies nourishment, and is eaten raw, boiled, or roasted; it grows in Syria, and was employed by King Antigonous, of Palestine, in making the ropes for his navy."

M. Dureau de Lamalle infers, from a passage in Strabo, that the Jews of Alexandria had monopolised the raw material of paper; that it was cultivated with great care, and that its papyraceous qualities were improved by culture. We must not, therefore, be surprised (he adds) if Bruce could not make paper with the wild papyrus of Abyssinia, and if we could not manufacture with the Sicilian papyrus, deteriorated by the régime of the stove, a paper equal in beauty to the Augustan, Lavian, or even the Hieratic paper.

M. Dureau de Lamalle affirms that this aquatic plant would grow extremely well in the marshes about Arles, on the swampy ground of the Var, and on the banks of the rivers of those departments which fall into the Mediterranean.

"If this stem (says he), which is much improved by cultivation, is superior either in strength, fineness, or duration, to rags, straw, and other papyraceous substances, it would perhaps not be useless to attempt the cultivation of it in the south of France. Messrs. Chevreul and Dumas have undertaken to make an attempt at the manufacture with a small number of stems which we possess. If they should succeed, the two Academies of Natural Philosophy and History will gather the most pleasing fruit of their labours, and fulfil a part of their noble mission, by giving to France a new production, a new branch of industry, and a species of cultivation calculated to impart value to barren marshes, and even to render unproductive and insalubrious swamps healthy and fertile." M. de Lamalle enumerated the several qualities of paper obtained by the ancients from the papyrus. He recapitulated the divers experiments (all of them unsuccessful) hitherto made by the moderns, to manufacture paper out of papyrus, according to the method described by Pliny; and by a learned and luminous dissertation on the text of that author, he pointed out the means to be employed in order to obtain a more favourable issue.

The following are the inferences from his labours, as he himself represents them. The results are: 1. The explanation of the text, hitherto ill understood, of the eighth chapter of the thirteenth book of Pliny. 2. The precise knowledge of a branch of industry so important as the manufacture of paper in Egypt and at Rome. 3. The confirmation of some facts interesting to history and diplomacy. 4. The discovery made by M. Champollion, jun. of several Egyptian papyri dated and written in the years 1872 and 1871 n.c., compared with the passages in Exodus, which shew us

* The work of Prince Puckler Muskau on England, we should state in explanation, was published in Germany by the title of *Briefe eines Verstorbenen*. The popularity obtained by this work led to the insertion of a series of papers in the well-known periodical, the *Morgenblatt*, entitled *Neue Briefe eines Verstorbenen*, the authorship of which the prince here disclaims.

† The cry with which the mob in Germany are, or were, accustomed to assail Jews.—Translator.

the papyrus cultivated in Egypt—with those of Sanchoniathon and of the Egyptian books quoted by Plato, which carry back the invention of writing and the manufacture of paper to Thoth—with the passages in Homer, which shew that the papyrus was brought from Egypt to Ithaca to make cordage, and the writing employed upon tablets,—all these comparisons, taken from authors so ancient, which had not hitherto been made, give great probability to the opinion already expressed by many learned men, but not supported by sufficiently convincing proofs, that the use of writing and of paper, employed in Egypt so far back as 1872 B.C., was communicated to the Greeks at least in the tenth or ninth century B.C.; that learned men made use of this means to transmit their thoughts; lastly, that the fragments preserved in the Greek authors, of the ancient histories of Chaldean, Persia, and India, were extracted from written books, and not derived from oral traditions, which must give to these facts a high degree of historical certainty. 5. The exact monography of the papyrus and of the manufacture of paper has led to these general results, which are so important to history.

"If they appear," adds the writer, "to my judges and to my readers as well founded as they seem to me after mature examination, they will perhaps a little shake their belief in the paradox that the Greeks did not begin to write till 600 years B.C.—a paradox which, I think, has not a little contributed to give us false ideas of the state of civilisation in Asia before the historical era."

FINE ARTS.

NEW PUBLICATIONS.

England and Wales, from Drawings by J. M. W. Turner, Esq., R.A. No. XV. Moon, Boys, and Graves.

INTO all his topographical drawings Mr. Turner introduces some striking and poetical effect, which, although it may and does detract somewhat from their strict truth, communicates to them a charm of ample compensation. "Warwick Castle," "Kenilworth Castle," "Brinkburn Priory," and "Tamworth Castle," are the subjects which in this, the concluding number of the first volume of the valuable publication under our notice, have been submitted to the magical influence of his genius; and exquisitely beautiful they all are.

The Byron Gallery. Part II. Smith, Elder, and Co.

THE plates in this second part of the Byron Gallery are all from drawings by Mr. H. Richter. The talents of Mr. Richter have frequently been spoken of in the *Literary Gazette* with the praise which they deserve; but we confess that we do not think those talents are of the peculiar description necessary to embody the conceptions of a Byron;—a task, indeed, to which few minds are equal. There is, however, a sweet and feminine expression in "She walks in beauty;" and the illustration of "The Deformed transformed," is very characteristic.

Scott and Byron.—Mr. Westwood has just published two small but extremely neat embossed likenesses of these celebrated individuals. Even after all we have seen of them, we cannot help liking these pretty specimens of an almost new art. Scott's expression is rather more severe than in reality; of Byron's countenance we have not so perfect a knowledge, but it resembles the accepted portraits of him.

ORIGINAL POETRY.

YOUTH.

And herein have the green trees and the blossoming shrubs their advantage over us: the flower withers and the leaf falls, but the fertilising sap still lingers in their veins, and the following years bring again a spring of promise and a summer of beauty; but we, when our leaves and flowers perish, they perish utterly; we put forth no new hopes, we dream no new dreams. Why are we not wise enough, at least more preciously to retain their memory?

Oh! the hours! the happy hours

Of our other earlier time,
When the world was full of flowers,
And the sky a summer clime!

All life seem'd so lovely then;

For it mirror'd our own heart:

Life is only joyful when

That joy of ourselves is part.

Fond delight and kind deceit

Are the gladness of the young—

For the bloom beneath our feet

Is what we ourselves have flung.

Then so many pleasures seem

Scatter'd o'er our onward way;

'Tis so difficult to deem

How their relish will decay.

What the heart now wishes to win

Soon will be unloved, unsought:

Gradual is the change within,

But an utter change is wrought.

Time goes on, and time destroys

Not the joy, but our delight:

Do we now desire the toys

Which so charm'd our childhood's sight?

Glory, poetry, and love,

Make youth beautiful, and pass

As the hues that shine above

Colour, but to quit, their glass.

But we soon grow calm and cold

As the grave to which we go;

Fashion'd in one common mould,

Pulse and step alike are slow.

We have lost the buoyant foot—

We have lost the eager eye;

All those inward chords are mute,

Once so eager to reply.

Is it not a constant sight—

Is it not most wretched too—

When we mark the weary plight

In which life is hurried through?

Selfish, listless, Earth may wear

All her summer wealth in vain—

Though the stars be still as fair,

Yet we watch them not again.

Too much do we leave behind

Sympathy with lovely things;

And the worn and worldly mind

Withers all life's fairy rings.

Glorious and beautiful

Were youth's feeling and youth's thought—

Would that we did not annul

All that in us then was wrought!

Would their influence could remain

When the hope and dream depart;

Would we might through life retain

Still some youth within the heart!

L. E. L.

DRAMA.

KING'S THEATRE.

ON Saturday the Opera season closed with an admirable selection of performances, and an overflowing audience. The effect of the house when all stood up for the national anthem, was superb in the extreme. At the end Mr. Mason

was called for, and, with some apparent reluctance, came forward and made his bow.

We cannot, however, take our leave in the same silent manner; for we must say a word on the unhandsome and cruel way in which this gentleman (for he is a gentleman, and not, as is too often the case, a dramatic adventurer) has been treated. He has lost a large sum of money, in an anxious and liberal—so liberal as to deserve the name of extravagant—effort to afford the public various and new entertainments, on a splendid scale. In the Italian Opera he has brought forward the highest talent which could be obtained; in the ballet very superior attractions; and in the German Opera a musical novelty, the effect of which must have much influence on all our future public music. To this indeed we may, in a great measure, attribute the exertions of La Porte, at Covent Garden: for competition is the true source of excellence. What, then, has been Mr. Mason's reward? The press has, with few exceptions, been inveterately hostile to him. He has been misrepresented, lampooned, and vilified; and all for lavishing a fortune in an honourable attempt to administer to the popular gratification. This was a strange return, did not petty jealousies and disappointed rivalry furnish the clue to it. For our parts, we have to express our earnest hopes that another and a more successful season may reward Mr. Mason for his lavish expenses on this; and that the just patrons of the drama will appreciate as they ought his unparalleled endeavours to minister to their pleasures. We trust he will not be made the victim to an effort which has not only produced a new medium of theatrical recreation, but which, in its consequences, must be felt through years of improvement hereafter.

COVENT GARDEN.

ON Saturday last the tragedy of *Henri III et sa Cour* was here produced, and with complete success. Of the play itself we have already had occasion to speak; but we must say Lord Leveson Gower's *Catherine of Cleves* retained little of its spirit. There is something picturesque and graphic about M. Dumas' drama, which evaporated considerably in the English imitation. Mdlle. Mars played the unfortunate duchess, as if she indeed were the very being she represented. The first unconscious tenderness of manner, as she awakens with St. Megrin at her side, was admirably contrasted with the successive emotions of surprise, shame, and the return to her natural dignity and former reserve. Over the interview with her husband she threw a touchingness, a grace which almost veiled the real disgust of the scene; but it was not till the last interview with her betrayed lover that her power was really called forth. You see her in the terrible solitude of the lonely chamber where she has been immured for hours; the despair only broken by a feverish hope that he may not come—her agony when he does arrive—the momentary forgetfulness of their situation while listening to St. Megrin's avowal of his love—the way in which she bends forward to listen to him—the sudden return to terror—the hope with which she hurries to the window—her search for something to aid his descent—her rapture when the rope is thrown in—her passionate energy as she rushes to secure the door—her entreaties to her husband for mercy—her final sinking to the earth when she hears that that St. Megrin is killed, as if the force of mind and body were alike exhausted—were as fine a pic-

ture as poetry ever imagined and action embodied. And yet it is wonderful by what slight means this great effect is produced:—a word, a look, a tone, a gesture, gentle and subdued, are all. The great characteristic of Mlle. Mars is her beautiful repose. Once only through the piece did feeling seek expression in vehemence: when, after looking in vain round the chamber for aught that can assist St. Megrin in his descent from the window, she puts her hand to her waist, she has no girdle on—she cannot offer even that slight aid—her whole frame becomes convulsed; she clenches her hands, stamps, and shrieks "*rien*." Madame Pasta's "*io*" only can compete with that "*rien*." Perhaps Mlle. Mars's greatest charm is her voice; it is impossible to imagine "a deeper, tenderer melancholy" of tone,—the different accents are like so many notes of music—

"Tis a sweet voice, which might chain all around,
Although it had no other charm but sound;"

and yet, though singularly low, it is so distinct that you never lose a syllable. Among the other characters, we must mention with especial praise, Laporte's *Henri*; it was an historical portrait, giving the kind manner, the weakness, with one or two flashes of spirit, which marked the king to the life. Arnaud played the lover with much animation, and his defiance to the *Duke de Guise* took a fine chivalric tone; but there is a lisp in his voice which, to an English ear at least, makes his enunciation difficult to follow. An unlucky *contre-temps* happened at the end: Mademoiselle Mars fell, on dying, too forward on the stage, down came the curtain, and the dead body was obliged to turn on one side, to say nothing of a servant running across and holding up the green baize, so that the audience had a full view of the proceedings. The *Sylphide* followed; and as our contemporaries, in speaking of Taglioni, have exhausted all the epithets of angel, fairy, peri, we shall content ourselves with saying that she really induces us to believe in such aerial existences. We must also add a most well-merited eulogium on the exquisite style of dancing which distinguishes her brother, Paul Taglioni. The ballet, in story, costume, and execution, is perfectly delicious.

On Monday Laporte's benefit was a bumper; and no wonder, considering the attractions and the last of Taglioni, who, on this occasion, surpassed herself. Nothing more exquisite in grace, action, and expression, was ever exhibited on any stage. We are free to lavish these encomiums upon foreign performances, because we hope never to see this country so illiberal as not to encourage talent, and particularly transcendent talent, wherever it is found and in whatever branch of art. We are not the less the cordial friends of native merit which has acknowledged and superior claims to patronage. But, above all things, we would guard candidates for public favour against the absurdity of expecting patriotism in the enjoyment of amusements. What pleases most, what is the most agreeable relaxation from the cares of life and anxieties of business, will be, and ought to be, amply remunerated—gooseberry wine has no right to expect champagne prices. In this point of view we think ourselves much indebted to M. Laporte for his exertions, and we augur well from them both for the theatre and ourselves.

HAYMARKET.

On Saturday, a new piece was produced at this theatre, under the title of *Second Thoughts*.

The bills described it, rather ostentatiously, as an "original comedy," but Mr. Farren, when he announced it for future representation, gave it the more becoming title of a "little farce." The chief business of the drama arises out of the eccentricities of one Mr. Sudden, a gentleman who, as his name implies, decides on all occasions hastily, and whose first thoughts involve him in a variety of difficulties, from which he is relieved only by the superior judgment of his second. As a specimen of these scrapes, Mr. Sudden, merely because he happens to have a ward who, in a proposed marriage, is more anxious to please herself than her guardian, offers his hand to a plotting widow, a certain Mrs. Trapper, and gives her a written promise—but, on second thoughts, refuses to fulfil the contract—is prosecuted, and cast in 2000*l.* damages, which he determines to pay *instantly*, but, on second thoughts, declines doing, and which second thoughts turn in the end to his advantage, inasmuch as the supposed widow is found to have a husband still living; and, by this means, the old gentleman saves his money and preserves his liberty. There is also a second plot, turning upon the anxiety displayed by the aforesaid Mrs. Trapper, to get her three daughters well settled in the world—one of whom marries a starving miniature-painter; the second a swindler; and the third her mamma's footman. With these materials, to which we may add the characters of a pert and mischievous go-between of the name of Jabber, and a pair of sentimental lovers, Mr. Buckstone has wrought some entertaining scenes; and had the ball been kept up in the second act with the same spirit which pervades the first, a very admirable farce would have resulted. As it is, it evidently degenerates towards the close, and too often reminds us of its very slight pretensions either to comedy or originality. It was nevertheless highly successful, as indeed a piece so well acted, more especially by Farren and Mrs. Glover, might well deserve to be. Farren dressed his part after a certain Mr. P. well known in Berkshire, who has been recently caricatured; and Mrs. Glover acted, as she uniformly does, with the greatest spirit. Harley likewise made the most of a bustling, busy sort of meddler—a kind of mountebank we are sometimes doomed to meet with in society—a fellow who gives imitations of the French-horn, plays tunes upon his chin, and whistles whole overtures, à *merveille*; whilst the three daughters were ably represented by Mrs. Humby, Miss Scott, and Mrs. Hill. The house, we were sorry to remark, was by no means full; but the performance of the *Hunchback*, which we see announced for next week, will, we have little doubt, from its own great merit, and the respectability of the cast, be of valuable service to the treasury.

ENGLISH OPERA: OLYMPIC.

A FANTOMIME in the dog-days is a novelty brought forward since our last by the active management of this theatre. The *Magic Pipe*, with Ellar, Barnes, Paulo, Sanders, and Miss Phillips as *Columbine*, is a variorum, though scarcely needed, in addition to the pieces already produced, and so well acted here.

STRAND THEATRE.

SINCE our last notice of this little theatre, two new successful pieces have been produced. *Six to Four on the Colonel*, by Mr. George Dance, on Monday; and on Thursday, the *Loves of the Angels*, by Mr. Reid, and for the benefit of Mrs. Waylett, who had a house crowded to the "utmost span." The first is very lively, with

smart dialogue, and pleasant equivocation. Abbott is the gallant Colonel, and Williams and Forrester, and Mrs. Honey (extremely sweet), sustain the chief parts with all the animation of which they are susceptible. The last is musical selections from popular composers, and was deservedly received with great applause.

UNREHEARSED STAGE EFFECTS.

Covent Garden, July 26. First night of *La Sylphide*. In the midst of the incantation scene, one of the most prominent of the romping monsters danced off its superfluous head—that of a cat—I believe, and exposed instead, that of a little red-haired scrubby boy. Shouts of laughter arose at this impromptu metamorphosis, which there was no effort made to allay, for the poor child was so disconcerted at the accident, that he continued half human, half monster, till the end of the scene.

Coburg, July 27. Monsieur Martin is here. The act-drop fell, either by accident or for lack of other scenery, immediately after his attack on the lion (for it is aught but the lion attacking him), and Monsieur happening to be the first who entered in front of the curtain, the audience thought he had only come forward to be applauded, and had commenced manual operations, when the entrance of other characters convinced them of their mistake.

English Opera, July 28. *The Climbing-Boy* is an odd *mêlée* of the modern and the antique; the characters are dressed in the costume of seventy years ago, and yet there are new policemen introduced—people are carried about in sedans, and allusions made to the new game act!

Haymarket, July 30. In the last scene of *A Duel*, wherein Miss Taylor attempts to follow the combatants, her flowing white dress was in the struggle shut in by the door, and she, not being aware of the fact, made her customary rush forward, calling for help, while, by the vehemence of her action, she was fairly spun round by the trapped drapery, which continued to tear off around her in horizontal circles till she had reached the footlights, and was divested of her outer garment even unto the waist. The best of the joke was, that more than half the audience, taking this for a rehearsed stage effect, applauded the situation with more than ordinary vehemence.

Strand Theatre, August 2. *The Merchant of Venice*, got up for Keeley's *Shylock*, underwent most merciless mutilations from the rise to the fall of the curtain. What with omission, transposition, and substitution, I may safely affirm, that every other sentence was incorrectly given. Out of almost numberless instances, I can, however, only find room for one, but, as *Copp* says, "it's a main good 'un tho'." Lorenzo being asked by Jessica his opinion of Bassanio's wife, instead of answering

Even such a husband
Hast thou of me as she is for a wife,

replied

Even such a wife
Will she be to him as I to you.

All supernumeraries were most plentifully deficient. Bassanio had no servants to whom to deliver his letters, and when Portia bid

Nerissa and the rest stand all aloof,

there were no rest. Keeley contrived to un-Keeleyfy his appearance into something like the generally received *Shylock*; but when, at the call of his friends, he afterwards came forward with his own face left of the beard, &c. the ensemble of Keeley's head upon *Shylock's* shoulders was most irresistibly droll.

Covent Garden, August 2. I chiefly visited

this theatre to see how Abbot, whom I had just left dressed as *Bassanio* at the *Strand Theatre*, could be performing in *My Eleventh Day*, which I thought must have commenced some time. I found the house in an uproar, owing to his non-arrival, and Laporte shortly came forward and stated, that "he had despatched for Mr. Abbott." When, after due delay, the deserter appeared, he was received with hisses, whereat he opened the left wing of his coat, and placing his right hand on the developed waistcoat, said—"Ladies and gentleman, this is a most painful!"—but as he could not find a word, the house hissed more, at which he became so disconcerted that he actually expressed a hope "that he had never been found wanting in disrespect to an audience!"*

Covent Garden, August 4. In *Henri Trois*, Gamard having littered the stage with parched peas, amused himself throughout a whole scene by dexterously kicking them down the aperture in front of the footlights. Mademoiselle Mars died out of bounds, and on seeing the curtain about to bisect her, rolled round out of its way, with as much grace as was consistent with the personation of a dead lady. But how shall I describe the dirty fellow who hurried on from the opposite extremity of the stage to save her? Even one of my horrors, a green-and-red footman, would have been welcome; but this thing!—I really believe it was one of the monsters ready dressed for the incantation scene in *La Sylphide*. Nightly between the play and ballet, the ugliest piece of machinery I ever saw (a something between a clothes-horse and a coffin), which is used as a prompter's box in the middle of the orchestra, is thrust out therefrom on to the stage (several footlights having been purposely removed to facilitate its passage), where it lies, in spite of the hisses and laughter of the house, till a man sneaks from under the green curtain and coolly drags it through. During the whole of the fairy scene in *La Sylphide*, a pair of live sylph's legs were seen dangling at the top of one of the wings, the powers above being unable to heave her before the audience. The ballet concludes with the supposed carrying up of Taglioni into heaven. I would suggest, that the puppet which does duty on this sublime occasion should not, as is always the case, be brought in sight before Taglioni is out of it.

Strand Theatre, August 6. Abbot, in speaking the tag to *Six to Four* on the Colonel, said, "We hope that the odds are six to four against us," instead of *for* us.

Olympic, August 6. There are always the arms of a huge man seen in *The Dilck Gatharer*, clawing the child over the rocks, to facilitate its passage, though every means is used to impress on the audience that there is no human creature near. In a deadly-lively pantomime, which has been half got up at this theatre, the actual mimes have all doubles in the speaking introduction. I recommend to the whole of them the same advice I have just given to Taglioni and the puppet; for when the transformations are supposed to take place, the parties to change and the parties to be changed should contrive not to be on the stage together. Ellar having to change his dress on the sudden in a subsequent scene, scampered out, as I have often seen him do before, in one character with the other hanging to his heels. N.B. He is the most practised harlequin on the stage. Just as the audience was beginning

to yawn and hiss, by a special intervention of providence, a live pig hurried, squeaking, over the foot-lights, and tumbled over among the fiddlers; whereat, and at the reminiscence whereof, the house laughed till the conclusion of the piece, which was thus fortunately rescued from its threatened fate. A committee of the company should present the pig with a medal.

VARIETIES.

Royal Institution.—The late Mr. Daniel Ince has bequeathed by will to the Royal Institution of Great Britain the third part of one quarter of a claim on the Rajah of Tanjore, amounting to pagodas 883. 11. 74. with dividends from April 1823, at four per cent. This reminds us of a similar donation from the late Sir Claude Scott to the same amount. At a meeting of the managers last week it was likewise announced, that Earl Spencer had communicated his purpose of now carrying into execution an intention, which he has long entertained, to relinquish all claim, either of principal or interest, upon the sum of five hundred pounds; a loan made some years ago by his lordship to relieve the difficulties of the Institution, which he expressed himself very happy to observe were so much diminished.

French Medals.—Some more of the royal medals have been fished out of the Seine; and some of the robbers have been arrested. It seems that, headed by one Fossard, they found means of entering the library, by throwing a hook, to which a rope was attached, to the window; and thence penetrating into the apartment where the medals were kept.

Esteddfod.—This congress of the Welsh poets, bards, and minstrels, at Beaumaris, promises, we hear, to be very interesting. Great preparations are making, and the potentates of the Principality will enjoy a scene well calculated to remind them of the days of their forefathers, except that they have balls and sports instead of frays and battle, in addition to harp and song.

The Lady Chapel.—The indefatigable friends of the Lady Chapel have got up another fancy fair at Vauxhall Gardens, in aid of the funds for restoring this ancient fabric. Thursday and yesterday were the appointed days; and we learn, with satisfaction, that the affair was prospering in the hands of the fair dealers, whose fancy articles were the fairest of the fair.

Death of Mr. Colthurst.—It is with sorrow we have to mention the death of Mr. Colthurst, whose volunteer expedition to Africa, in company with Mr. Tyrrell, has been frequently noticed in the *Gazette*. The unfortunate traveller, it seems, had scarcely arrived on the fatal coast, when, in spite of all his zeal and enthusiasm, the climate smote him, and he died on the 15th of April.

Vaucanson's Duck outdone!—[We have received the following note.—*Ed. Lit. Gaz.*] Sir, I have just read your marvellous account of M. Vaucanson's Duck, as described in Sir D. Brewster's *Natural Magic*, and presume you will not be disinclined to insert an account of a whole Stock, still more extraordinary, which have come under my own observation, and which also "have excited much interest in Europe." My Duck is so constructed that it not only eats and drinks usual food with avidity, but can maintain itself in full feather and activity upon Bubbles, which daily rise to the surface on the spot set apart for it to Dabble in. Not only does its anatomical struc-

ture exhibit the highest skill, but it is endowed with a moral perception, hardly equalled by any automata hitherto produced. For example, it shews no signs of terror if larger creatures are opposed to it, and will face a Bull or a Bear with a remarkable degree of courage, though either the one or the other may lame it for ever. Its motions are curious. Day after day you can see it, strutting about with all the dignity of a peacock, and it would seem as if nothing could alter this motion; but by and by, at a fixed period, when it is calculated to Settle, a very great Change is observable, and my duck Waddles in a fashion altogether different, and becomes invisible at least for a season. If its plumage, thus torn off, is restored, it will perform the same extraordinary things again; for which I pledge you my word (for I have witnessed it repeatedly), though almost beyond Credit. It is called "the Lame Duck;" and is sometimes sheltered under a shocking bad hat. I hope Sir D. Brewster will notice this in his next edition of *Natural Magic*; and am, sir, your servant,

N. M. ROTHSCHILD.

Stock Exchange, 5th August.

LITERARY NOVELTIES.

A Memoir of the late Major Rennell, to accompany his *Charts on the Currents of the Atlantic*.

Historical View of the Councils of the Primitive Church, by the Rev. J. H. Newman, M.A.

The Translator of Prince Puckler Muskau's *Tour*, is, we are told, occupied in translating a posthumous work of Falk, called *Göthe*, drawn from near personal intercourse. Falk was a privy of Weimar, and a distinguished man of letters. He saw Göthe daily, and wrote down in his journal the conversations he held with him.

Illustrations of *Morbid Anatomy*, in monthly numbers, adapted to Andral's Elements, &c., by J. Hope, M.D. F.R.S., Physician to the St. Marylebone Infirmary.

The Author of *Moral Plays* has in progress, the *Maquarade*, a tragedy; *Wild Roses*, a comedy; and it would provoke a Saint, a melo-drama.

LIST OF NEW BOOKS.

Sherer's *Memoirs of Wellington*, 2 vols. 8vo. 10s. cloth.—*Keir on Cholera*, 8vo. 5s. bds.—*Tod on the Ear*, 8vo. 7s. 6d. bds.—*Comparative Coincidence of Reason and Scripture*, 3 vols. 8vo. 12. 7s.—*Rowe's Memorials of Rev. E. Jones*, 12mo. 3s. cloth.—*Rowe's Boundary Act*, 12mo. 2s. bds.—*Santarem*, 12mo. 6s. cloth.—*Devonshire and Cornwall Illustrated*, 4to. 2s. 2s. cloth.—*French Classics*, Vol. XVI. 18mo. 4s. 6d. bds.—*Constable's Miscellany*, Vol. LXXV.; *Batterfield*, &c. Vol. I. 18mo. 3s. 6d. cloth.—*Wilson and Bonaparte's American Ornithology*, by Sir W. Jardine, 3 vols. 8vo. 3s. 3s.; half-mor. coloured, 6s. 6d.—*Fawcett's Reflections and Admiratory Hints*, 12mo. 2s. 6d. cloth.—*Legends of the Rhine*, &c., by the author of *Highways*, &c. 3 vols. post 8vo. 12. 11s. 6d. bds.—*Memoir of the Duchess d'Angantes*, Vol. III. 8vo. 14s. bds.—*Hough's Missionary Vade Mecum*, 12mo. 2s. cloth.

METEOROLOGICAL JOURNAL, 1832.

August.	Thermometer.	Barometer.
Thursday .. 2	From 52. to 77.	29.84 to 29.79
Friday .. 3	... 56. .. 70.	29.84 .. 29.80
Saturday .. 4	... 46. .. 67.	29.82 .. 29.86
Sunday .. 5	... 49. .. 65.	29.96 .. 29.82
Monday .. 6	... 48. .. 67.	29.83 .. 29.85
Tuesday .. 7	... 53. .. 73.	29.86 .. 29.91
Wednesday 8	... 45. .. 75.	29.96 .. 30.02

Prevailing wind, S.W.
Except the 6th and 8th, cloudy; rain on the 3d and 5th. On the afternoon of the 3d, a violent storm of thunder and lightning, accompanied by heavy rain. At 15 and 30 minutes after six, a vivid flash of lightning was followed, after an interval of about 1 second, by as violent a peal of thunder as I ever remember to have heard; the particularly heavy fall of rain which immediately succeeded each flash of lightning above alluded to, excited the attention of many; from the hour of six till half-past seven, 6 in. of rain fell.

Small meteors are nightly seen, particularly near the zenith.

Rain fallen, 1.625 of an inch.
Edmonton.
Latitude 51° 37' 32" N.
Longitude 0° 3' 51" W. of Greenwich.

TO CORRESPONDENTS.

We do not find enough of originality in W. M.'s otherwise pleasing lines to sanction their insertion.

* We know no performer, on the stage for so many years, who has so seldom, if ever, given occasion for a hiss, either through negligence or inattention of any kind.—*Ed. Lit. Gaz.*

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Part XVI. will be published in October.
London: Moon, Bay, and Graves, 6, Pall Mall.

BOOKS PUBLISHED THIS DAY.

In 2 vols. small 8vo. 10s. in cloth,
MILITARY MEMOIRS OF FIELD MARSHAL THE DUKE OF WELLINGTON. 2 vols. By MAJOR MOYLE SIERRA.

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